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The Living Church

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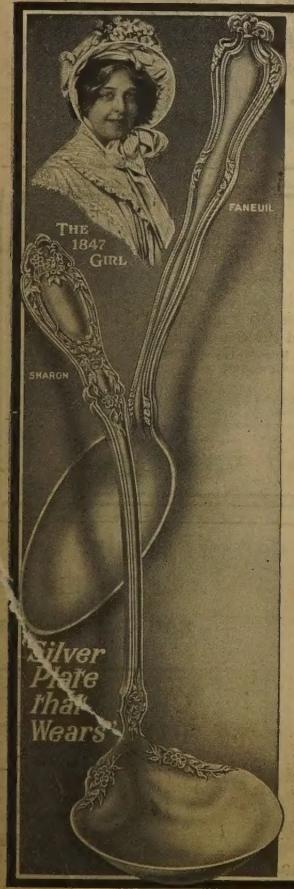

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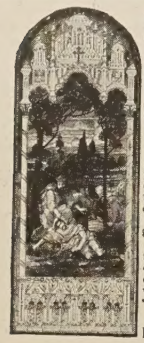

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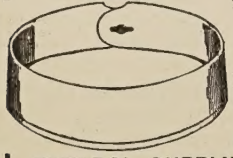

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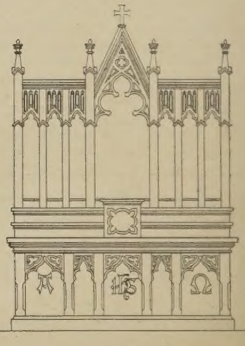

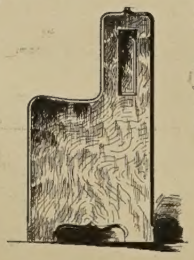

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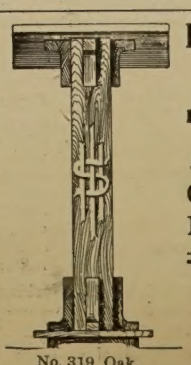

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THE TEST of true religion is love, says the *Christian Observer*. Tested from the human side, a religion that does not teach and practise love will not satisfy the soul nor win men to its fold. Tested from the divine side, a religion that does not come to men charged with the divine love, full to overflowing with assurances of God's love for man, will ultimately fail as man's stay and solace in his time of spiritual need

POST TENEBRAS LUX.

FOR ST. THOMAS' DAY (DECEMBER 21ST.).

EXCEPT for his name in the Apostolic lists, St. Thomas appears only a few times in The Gospel according to St. John; but as is often the case with the sacred writers, with a few strokes of the pen St. John suggests to us a character that is full of charm and interest. Thomas companied loyally with Jesus all during the earthly ministry; and he was the first to exclaim when the Master foreshadowed the doom that awaited Him at Jerusalem and the other disciples sought to dissuade Him from going up to the Holy City, "Nay, let us rather also go, that we may die with Him" (St. John 11:16). He was impulsive, enthusiastic, but ready, when he saw his way, to yield everything—life itself. But he was impatient and prone to mistake when he could not see the reason for things, or his imagination did not sweep him along; witness his protest at the Last Supper as he interrupted the Master in His tender farewell: "Lord, we know not whither Thou goest, and how can we know the way?" (14:5). And so it was after the Resurrection. Thomas, in his hasty way, had probably turned his back as upon a lost cause, and so was not with the disciples when Jesus first appeared to them (20:24). They sent for him and told him the glad tidings. He was incredulous; thought them deceived by their own imaginations: "Except I shall see in His hands the print of the nails. . . . and thrust my hands into His side, I will not believe" (20:25). But He bided with them. And after eight days, Jesus again appeared, and singling out Thomas from the others, said to him, "Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless, but believing." And then, convinced, the warm-hearted Thomas cast himself at the Master's feet, with a cry than which there is no more triumphant expression of faith in the New Testament, "My Lord and my God!" And Jesus said, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." And we may be sure that to that blessing Thomas breathed a glad Amen.

The charm and strength of the character of St. Thomas lie in his impulsive, enthusiastic love and the completeness of his surrender when his reason was convinced. The weakness and danger lay in his turning aside from his ideals too easily when things went wrong or difficulties were not smoothed in his own way. When he companied with the Master, all went well: but he came near losing his fellowship in the Kingdom, because he wavered in the hour of trial. By God's mercy, he conquered self, and lived to do a great work for Christ.

We live by faith. We do not see always—cannot. God has touched our hearts; Christ has won us, and we have known His fellowship. But there must come dark days, weary hours, when we seem to stand alone. It is expedient for us that Christ seem to go away. Faith counts then. The Church goes through her troublous and perilous times; we ourselves are afflicted with misfortune, grieved by sorrow, tormented by temptation. Life is so. But the experience of St. Thomas assures us, as does the experience of many another saint, that all the while Christ lives, wounded but triumphant, loving us always, though His presence is veiled. These hard things are the opportunities of faith. Separation is the test of love; trouble is the test of loyalty. Always there is the dawn following the dark hour, the silver lining to the cloud, and light after the shadows.

"Let not thy soul be quite o'ercast—
Soon will He show thee all His wounds, and say,
'Long have I known thy name—know thou My face alway.'"

L. G.

MARY BAKER EDDY.

ON Saturday night, December 3d, one of the most extraordinary chapters in the history of American religious delusions came to its end, with the death of Mrs. Mary Baker Eddy, "Discoverer and Founder of Christian Science." Whatever may be the future career of the religion she devised, no one can doubt that her death marks a crisis, and that grave changes impend in consequence, among the people who called her "Mother." It would be unseemly, writing while still that ninety-year-old body is unburied, to review the chequered story of her life in detail, from the days of her neurotic, hysterical girlhood, on through the various phases of "spiritual mediumship" and other quackeries until she "founded a church of her own" in 1866, and lived to see it a great commercial success, with costly temples in many cities, thousands of followers, and a fortune reckoned in millions for herself as its result. Of all that, those who have read Mrs. Milmine's authoritative *Life* are informed. To say that she was a remarkable figure, standing at the head of that group of women religionists which includes the Fox Sisters, Helena Blavatsky, Ann Lee, Joanna Southcote, and Jemima Wilkinson, must for the time suffice; with the added prophecy that the society she created, like the movements begun by the others named in connection with her, will suffer far-reaching alteration and impaired strength, deprived of her oracular utterances and the suggestive power of her personality.

But we cannot forbear indicating how entirely her theories of life and health collapsed in the presence of the inevitable. A good Congregational minister of western Massachusetts once published an article with this heading: "100% OF 'CHRISTIAN SCIENTISTS' DIE." The fact has never been successfully disputed; yet the essential promise of the system is: "Ye shall be as God; ye shall not surely die." The death-certificate of Mrs. Eddy declares, simply, that she died from "natural causes," pneumonia being a contributory cause; and one of the officials of her household confessed that she "had been *in error*" for several days. To be "in error," according to the peculiar terminology of the sect, is to deny God's allness by being ill! So this is practically a confession that in her last hours she apostatized from her own teaching; or rather, that her infirmity, our common inheritance, demonstrated the absurdity of that teaching. Her adopted son, Dr. Foster Eddy, declares that, had she received spiritual support from her disciples, she would not have died!

And now it is announced by the authorities of "the Mother Church" that Mrs. Eddy's personality survives her "passing on." Just what this means it is difficult to infer; for all her teachings imply a sort of Nirvana, absorption into the Infinite, as the final goal, individuality being the product of "Mortal Mind." But, in view of all the revisions of *Science and Health*, one cannot help conjecturing the possibility of further "revelations" through the usual spiritualistic agencies, speaking in Mrs. Eddy's name. Meanwhile, the One Foundation abides; and we have a good hope that multitudes who are building on the sand will turn back to the Rock, which is Christ.

DR. M'KIM, after the enforced restraint of the chairman at Cincinnati, is undoubtedly entitled to the "privileges of the floor," and we are glad to be able to give place to his views on the subject of the Name, as it was debated in the House of Deputies. We add only one comment. He sees in the Round Table propositions nothing of an eirenic nature, nothing in the way of a compromise. Well, "eirenic" has to do with motive and manner rather than with measures, and we had hoped and believed that a strong, honest desire to be friendly and comprehensive and to do justice to the other man's point of view did, in fact, characterize those who framed and those who supported those measures, whether it was recognized by others or not.

But the point we would make especially is this. The vast majority of those who voted for the change of name undoubtedly much preferred the caption, American Catholic Church. They receded from this because it was represented to them, rightly or wrongly, that to a relatively small number of dioceses, that name would be more distasteful than some less radical departure from the present name. In seeking some other solution of the problem, therefore, they were trying, however imperfectly, however unappreciated the effort might be, to act in an eirenic manner, saving the sensibilities of those who were supposed to feel particular hostility to the particular title which the great majority of the majority of deputies preferred. They hoped the minority might be willing to meet them half way.

Of course this failure to recognize the eirenic purpose of those who presented the Round Table propositions is bound to affect considerably any policy that may be adopted three years hence. Between doing nothing and doing something, no middle ground can be found; because anything that may be done at all will be doing something, and the do-nothing party may then rightly say that they are asked to surrender their position—which is that of doing nothing. Obviously, if any measure that involves doing something toward the settlement of this long vexed problem, is to be as vigorously contested as any other measure, it must then be left to the majority of the majority at the next convention to choose the name that seems most fitting to them, and to support it, quite regardless of the views of a minority that is as strongly opposed to one manner of settlement as to another. We had hoped for a settlement of the question by an amicable recognition of the position of each party in the Church, and therefore by substantial unanimity; but if such settlement proves impossible, the only alternative is for a constitutional majority to settle the question according to its best judgment, leaving the minority to record its dissent. We hasten to add that we quite recognize that a constitutional majority in 1913 may not be found on the side of change at all, in which case we shall expect those who vote for the change and lose, to smile, prove good losers, and work heartily for the advancement of the Church despite the handicap of the name, precisely as they have done before. Whereas if, similarly, the other party is beaten, we shall expect them to do the same. One or other alternative must be chosen. Either a way must be found to settle this question by substantially unanimous consent, or else the majority must rule, according to its best judgment and to the light which God gives its members. The first alternative was attempted in the recent convention and it failed, although a considerable majority of the deputies favored it. We cannot venture to prophesy which alternative will be attempted next time. If the other, then the party that insists on no change at all will of course remember that the first alternative was honestly submitted to them in 1910, and that they refused even to admit that it was an eirenic movement.

WE made request recently that persons receiving "begging" calls from Chaldean solicitors bearing letters of recommendation from clergymen of the American Church would scrutinize the latter carefully and advise us what signatures are attached to them. A correspondent writes that one such solicitor presented recently a letter purporting to be written by the Bishop Coadjutor of Fond du Lac; and Bishop Weller writes us in reply to an inquiry, that he has no recollection of having written such a letter. He asks that the next person to whom that letter is presented will examine it very closely, observing the date, whether it is written on paper containing the diocesan seal, etc., and advise him in detail concerning it.

ANSWERS TO CORRESPONDENTS.

E. H. M.—Some dioceses that have taken action relative to the need for investigation of school histories are New Hampshire, Alabama, Springfield, Harrisburg, Michigan, and Colorado, as well as the New England Missionary Council.

OUR PRAYER BOOK stands to-day as a storehouse of devotion for all Protestant denominations. But when it was the fashion to ignore the rules of the Prayer Book and to neglect its services—to celebrate the highest of all Christian services, the memorial of Christ's death, with little of the dignity of true worship, once a month at most instead of every Sunday and holy day, as provided for in the Prayer Book; when instead of the "chancels remaining as they have done in times past," as the Prayer Book directs, they were blocked with huge pulpits, as if preaching were everything, and the body of the Church was filled with high pews with no provision for people to kneel humbly upon their knees, the traditional system of the Church of England was not properly set before the people, and though it cannot be denied that there were persons of devout and holy lives in spite of all this, such persons rose superior to their environment.—From a sermon preached in All Saints' Cathedral, Halifax, N. S., by CANON VROOM.

THE MAN who passes silently by all the good there is in humanity and is ever ready, with tongue, with pen, to criticise and enlarge on the faults he may see in others is—well, he is to be pitied for his weakness. "Ye who are strong, bear the infirmities of the weak."—*Selected.*

A Message from the Board of Missions*

To the Members of Every Congregation of the Church:

THE General Convention is over. A new Missionary Canon has been adopted. The new Board of Missions has been elected. It has met and organized for work, and now sends the following message to the Church:

As we review the present missionary situation we are impressed by the wide extent and high quality of the work already under way. During the last ten years especially, there has been notable progress in the Church's work at home and abroad. This has been made possible by the decided growth of the missionary spirit in hundreds of our congregations. The Board feels that what has been done is an earnest of still greater things that may be done.

We are also deeply impressed by the need for an immediate and vigorous Forward Movement.

In all the home fields the leaders are pointing out work to be done and are asking for the means and the men to do it. Every man who loves his country will wish to share in meeting these needs.

Abroad the situation is one of critical opportunity. The World Conference in Edinburgh recorded its conviction that "the next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history."

We rejoice that the Cincinnati General Convention was dominated by a sense of unity in one blood, and that more vital unity which springs from our fellowship in the Gospel and our share in One Living Christ. Differences of party, of section, even of nationality, were relegated to their proper place, and as a natural consequence the record of the Convention shows that it was a Convention of missionary progress.

It was determined by the Convention that no methods which have stood the test in the affairs of men of progress should be overlooked, but that agencies should be multiplied so that all parts of the Church may be reached to secure the requisite force for new ventures. Plans must be made to reach every man, woman, and child in the American Church, and make of them in fact what they are by name and profession, members of the Missionary Society—the Church.

The Convention plainly expected that the members of the Church would gladly undertake great things for God. Accordingly it instructed your Board of Missions to perfect plans for enlarging the missionary staff. It recommended that throughout the Church men be enlisted in diocesan and congregational committees for Church Extension. It created five new missionary districts—four in the United States and one abroad—and elected six missionary Bishops.

The action of the Convention largely increased the obligations of the Church, so that for the fiscal year September 1, 1910, to August 31, 1911, they amount to $1,370,000.

We realize that, as your Board of Missions, we must endeavor to fulfil the will of the Church as expressed in the General Convention. To do this adequately we need the co-operation of every Bishop and clergyman, and of every member of every congregation.

We therefore call upon all members of the Church to join in a Forward Movement, and we ask for at least $500,000 in addition to the apportionment of $728,000 announced last September, and the usual offerings from the Woman's Auxiliary and the Sunday schools.

The additional offering is needed for these purposes:

1. To provide for the appropriations already made in excess of the apportionment, and for the additional expenses ordered by the General Convention in the erection of new missionary districts, the election of Bishops, and the admission of new dioceses	$125,000
2. To enable the Board to use the legacies, left at its discretion, for constructive purposes—the building of churches, residences for missionaries, schools and hospitals—and not for paying debts or salaries (estimated)	100,000
3. To wipe out the existing deficit, incurred during the last 3 years	75,000
4. To enable the Church to do adequately some of the work waiting to be done, especially in our own country, and to make good some of the crying deficiencies of the past	200,000
	$500,000

HOW CAN THIS FORWARD MOVEMENT BE REALIZED?

We believe the people are ready in love and loyalty to our Lord to undertake large things. They need information and organization. The needed organization is made possible from the new missionary canon. The Board is representative of the entire Church, and upon its members in their respective departments, with the department secretaries, is laid the responsibility of co-operating with the Bishops and clergy in making this Forward Movement effective.

It is, of course, recognized that no one plan is applicable in all its details to the varying conditions throughout the Church. In the absence, however, of some plan which the local authorities are convinced would be more effective, we urge that the following may with advantage be put into operation:

1. Let a diocesan committee of clergymen and laymen be appointed by the Bishop to take, under his direction, the oversight of the Movement in his diocese.
2. Let this diocesan committee be divided into sub-committees of two members each.
3. Let a certain number of congregations be assigned to each sub-committee.
4. Let each sub-committee present the message of this Forward Movement to the authorities of each congregation assigned to it.
5. Let the sub-committee secure the appointment of a committee in each congregation to make a personal canvass of every individual for subscriptions on a weekly basis.

This is the method that has been followed with marked success in many parishes throughout the country. In recommending that it be generally employed, the Board is complying with the following resolution adopted by the House of Deputies at Cincinnati, and concurred in by the House of Bishops:

Resolved, the House of Bishops concurring, That the Board of Missions be, and is hereby, recommended to further the formation in all dioceses and districts of missionary committees of laymen auxiliary to the Board. The duty of such Committees shall be to organize missionary committees in all congregations of the dioceses and districts, to foster and develop the interest of laymen in the missionary work of the Church, and to coöperate with the Board of Missions and the Department Secretary.

We therefore ask every clergyman in charge of a congregation to form a missionary committee of men to aid him in enlisting every member of the congregation as a supporter of the Church's mission by regular prayer and systematic gifts.

The first duty of this congregational committee would be to make a list of the members of the congregation, from which a certain number of names would be assigned to each two members of the committee. The members of the committee, going two by two, would then make a careful canvass of the congregation, in order that every individual may have the privilege of supporting the Church's mission offered to him personally and adequately. This is a method that men understand and use for other important undertakings. Its value and success have been demonstrated repeatedly and strikingly in the last two years. Wherever intelligently applied, whether in the large city congregations or in small town and country congregations, it has greatly increased the gifts.

The reason for this is plain to any one who will take the trouble to analyze the usual missionary offering. Inquiry indicates that not more than one-fifth of the communicants—to say nothing of the baptized members—give anything at all, and that not more than one-tenth give in proportion to their ability. The offering usually represents the love and devotion of a small fraction of the congregation. The need is not so much for an increase in the amount given by the few already enlisted as for a great increase in the number of givers. This the canvass will accomplish.

A simple plan of putting the canvass into operation is outlined in Leaflet 1102, printed as an appendix to this Message.

* This Message is received just as THE LIVING CHURCH is about to go to press. The only way by which it can be accommodated in this issue—and "the King's Business requires haste"—is by surrendering for it the space usually devoted to an editorial leader. This we are glad to do. The Message is one that must thrill the heart of every true Churchman, and that must not be permitted to reach only the comparatively few who are accustomed to read Churchly literature. It must get to all our people; and then, its suggestions must be carried into effect. Let us have a splendid enthusiasm, "For Christ and His Church!"—EDITOR L. C.

This plan is the result of much experience. It has been tested many times. We urge that it be given a fair trial.

In making the parish canvass, the clergy are urged to impress upon the people these principles:

1. It is due to every individual that the privilege of supporting the Church's Mission should be offered him personally and intelligently.
2. Each person should be asked to give in proportion to his means, in tens or hundreds or thousands of dollars, and not in proportion to what some one else gives or fails to give.
3. Almost every individual can give a minimum sum of ten cents a week, if a larger amount be not possible.
4. Every one should be asked to name a weekly gift, though some who give in larger amounts may prefer to make payments monthly, quarterly, semi-annually, or annually. Whatever plan of payment is selected by the donor, it is urged that all subscriptions should be based on a certain amount per week.
5. For the convenience of those who prefer to give weekly, the duplex envelope is strongly recommended.

In order that proper care may be given to the missionary funds, and that subscriptions may be carefully followed up, the Board recommends the appointment of a missionary treasurer in every congregation.

If the question be asked, "Can our parish afford to adopt a method that insures larger missionary giving?" we reply: Can your parish afford NOT to adopt it? The evidence is in hand to prove that a congregation which follows this system is enriched rather than impoverished. The adoption of the canvass for missionary offerings has almost invariably resulted, not only in increased missionary giving, but in a larger income for parochial and all other purposes. It has led in some cases to the clearing off of debts of long standing, to parish improvements, to a more adequate salary for the clergyman, and to increased offerings for diocesan work and all other extra-parochial objects. The fact is that no congregation can afford not to adopt improved methods for securing more missionary givers and larger missionary gifts.

The Board of Missions is prepared to supply literature and to give all other aid in its power to insure the success of this Forward Movement.

Whether or not the plan of weekly offerings be adopted, we urge that the canvass method of securing subscriptions be used. The department secretaries report their unanimous conviction that no method is so effective as the canvass. Wherever it has been tried under their observation it has produced notable results.

Finally, we ask that frequent prayer be offered for the Church's mission, and for the success of this effort to provide the means for its advancement, "that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever."

By order and on behalf of the Board of Missions:

ARTHUR S. LLOYD,
WILLIAM LAWRENCE,
JOSEPH M. FRANCIS,
DAVID H. GREER,
HENRY ANSTICE,
REESE F. ALSOP,
WILLIAM T. MANNING,
GEORGE GORDON KING,
BURTON MANSFIELD,
HENRY LEWIS MORRIS,
GEORGE WHARTON PEPPER,
WILLIAM F. COCHRAN,
W. R. STIRLING,

Advent, 1910. Executive Committee.

APPENDIX.

"Leaflet No. 1102."

An Every-Member Canvass for Missions.

I.—Things Accomplished By It

IN ILLINOIS.

Emmanuel Parish, La Grange, Ill., through the every-member canvass has subscribed more than $1,850 for missionary purposes, even though the canvass has not yet been extended to all the members of the congregation. Last year under the old methods, the amount was about $750.

After the Laymen's Missionary Movement convention in Chicago last May, the men of one of the parishes felt that the apportionments for general and diocesan missions—aggregating $1,182—were beneath their ability, and accordingly suggested that the congregation give at least $1,800. The rector agreed heartily. The first ten men approached in the canvass subscribed $1,185. The first thirty-five subscribers gave $2,115. When the canvass is complete, it is probable that the amount originally suggested will be doubled.

IN VIRGINIA.

During the past year the laymen of a number of Richmond congregations, with the help of the clergy, have applied the every-member canvass and the weekly offering methods. As a result, the Richmond congregations gave during the last fiscal year of the Board of Missions $7,310 on account of their apportionments of $3,418. During the preceding year they had given $4,783. The increase of $2,600 can be traced directly to the improved methods.

IN NEW YORK.

After the convention of the Laymen's Missionary Movement in New York in January, 1910, the laymen of St. George's Church decided on an effort to increase the gifts of the congregation by at least 80 per cent more than the apportionment of $3,500. A committee was formed, and a large number, though not all, of the men of the parish were asked to share in the forward movement. As a result, the gifts were increased not only to $6,300 as suggested, but to $9,193.

IN MICHIGAN.

The Church of St. Matthias, Detroit, was started as a mission in 1897 and became a parish nine years later. The convention journal of 1909 reports 210 families and 228 communicants. Current expenses about $1,500, raised through weekly offerings, chiefly through the envelope system. Value of the Church property, $11,000.

A year ago, the men of the parish, led by the rector, decided to undertake a canvass of the congregation for subscriptions for missions, payable through the weekly offering. Subscriptions were secured from more than fifty people who had never before made any missionary offerings so far as known.

Some of the results reported by the rector are:

1. The canvassing committee has become a permanent working committee of the parish. It is composed of men who have never, with one exception, done anything for the parish before.
2. The subscriptions for missions total $650, as compared with an apportionment of $57.
3. There has been a marked increase in the attendance at the Sunday services, and a growing spirit of confidence and enthusiasm.
4. The income for current expenses has increased.
5. The rector's salary has been increased.
6. A parish paper has been started.
7. Plans are now under way for a $15,000 parish house. Before the missionary canvass was made the utmost the congregation dared to hope for was a $5,000 or $6,000 building.
8. The interior of the church has been renovated.

II.—How to Launch a Canvass.

1. Have a meeting of the men of the congregation to consider a worthy missionary policy for the congregation—
2. At a supper;
3. With tickets *purchased* in advance;
4. With figures displayed showing what the congregation has given—
   (*a*) To current expenses of all kinds;
   (*b*) To all forms of benevolences, educational and local, and diocesan missionary work in America;
   (*c*) To general missions at home and abroad.
5. Have an address on "The Scope, Methods, and Achievements of the Church's Mission Work at Home and Abroad."
6. Follow this up by several two-minute statements from men selected in advance on "What Should We Try to Do?"
7. After full discussion, set a definite financial goal for missions for the congregation, and resolve by *rising vote* to try to raise the amount.
8. Do not ask for subscriptions at this supper, but appoint a small "Every-Member Canvass Committee," with power to add to its number.
9. Have the committee divide the membership of the congregation into groups, and organize a canvass of the entire membership, going two by two—
10. For a weekly missionary offering.
11. Use the subscription card supplied free by the Board of Missions. Samples from the Corresponding Secretary.
12. Adopt some simple collecting device, as the duplex envelope. Samples from the Corresponding Secretary.

The laymen of more than one hundred large cities in all parts of the country, after carefully considering the matter, have expressed the conviction that the weekly system of missionary offerings is the most Scriptural, fair, and productive method of giving, and that when properly introduced and worked, it secures the larger possible educational, financial, and spiritual results.

A CHRISTIAN is to love all men, even the worst of heathens and of unbelievers, his own enemies and the enemies of God; whoever they are, he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself, he owes something more than this, he must love them with somewhat of that partial kindness which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests always; especially that interest which the great Father of the family he knows has most at heart—the holiness and salvation of their immortal souls.—*Keble.*

ST. GEORGE'S COLLEGIATE CHURCH, JERUSALEM.

[*From our Jerusalem Correspondent.*]

JERUSALEM, November 13, 1910.

THIS building was commenced in 1894, the nave having been consecrated by the Bishop of Salisbury (acting on behalf of the Archbishop of Canterbury and the Bishop in Jerusalem) on St. Luke's Day, 1898.

When the Anglican bishopric was founded in 1841, the first Bishop was "charged" "not to intermeddle in any way with the jurisdiction of the prelates" of the Eastern Churches, and "by all means in his power to promote a mutual interchange of respect, courtesy, and kindness," and a "hearty desire" was expressed "to renew that amicable intercourse with the ancient Churches of the East which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to the divisions which have brought the most grievous calamities on the Church of Christ."

On All Saints' Day, 1910, the Anglican Bishop in Jerusalem had the gratification of realizing in some measure the result of his labors of love in the Holy City on behalf of friendly relations with the Eastern Churches since 1887, for at the consecration of the sanctuary, transepts, etc., the Orthodox Greek Patriarch (Damianus) was conducted by the Archdeacon in Syria to a special seat opposite the episcopal throne, supported by Miletius, Archbishop of Jordan, Keladion, Chancellor of the Patriarchate, and Timotheus Pythagoras Themelis, secretary of the holy synod. Special seats were also provided in the north transept for Orthodox Greek and Syrian Archimandrites; Slichee, Armenian Bishop, and one priest; Timotheas, Coptic Metropolitan of Jerusalem, and two priests; the Syrian (Jacobite) Bishop and priest; the Abyssinian Abbot and priest; so that all Eastern Churches in the Holy City (with the exception of the Uniats) were represented on this occasion—the Russian Archimandrite being most unfortunately prevented from being present, owing to a previous appointment.

VIEW IN ST. GEORGE'S CHURCH, JERUSALEM.

As we enter this dignified church (English fifteenth century style), founded on William of Wykeham's "New College," Oxford, we notice the font, with its richly canopied oak cover, the gift of her late Majesty, Queen Victoria. In 1906 another font, with inlaid marble for immersions, was also placed in the Northwest Baptistery. The brass eagle was the gift of the widow of Bishop Tufnell, from which on week-day mornings the lessons are read in Arabic. The pulpit of alabaster and Italian marble is the gift of the Church of Ireland. The costly and chaste marble screen was presented by the Rev. Wilfred James Stanton, M.A. The Bishop's seat was the gift of the Bishop of Salisbury, and is a copy of one found in the Catacombs of Rome, probably the oldest specimen of a Bishop's throne. The processional cross is supposed to be about five hundred years old, and was presented by Mr. T. Dyer Edwards. The walnut Litany desk with its bold carving came from the late Archbishop of Canterbury (Dr. Temple). The Chapel of St. Michael and All Angels on the south side of the nave, with its beautiful screen and mosaic reredos, was the gift of a resident lady in Jerusalem. The mosaics in the middle floor of the Angels' chapel were once part of an ancient pavement. The new Chapel of the Order of the Hospitallers of St. John of Jerusalem (English Langue), of which order Bishop Blyth was created a sub-prelate in 1894, will now be used for private prayer and meditation. Such are a few of the principal objects of interest in this newly consecrated church.

The staff of clergy, when completed, will consist of the Rt. Rev. the Dean, four residentiary canons (Bethany, Bethlehem, Nazareth, and Olivet Walls), six Episcopal canons' walls (Sion, Tabor, Carmel, Pisgah, Gerizim, and Hermon). These Episcopal canons have canopied sedilia on each side of the sanctuary, close to the altar, and they represent various provinces of the Anglican communion which have interest in the Mother City of the Faith, viz., *Sion*, Bishop of Salisbury (Europe), 1898; *Tabor*, Metropolitan of Calcutta (Asia), 1904; *Carmel*, vacant; *Pisgah*, Archbishop of Melbourne (Australia), 1904; *Gerizim*, Archbishop of Ottawa (Canada), 1904; *Hermon*, Bishop of Albany (America), 1908.

It must not be supposed that the collegiate buildings, which stand on the Damascus Road, and resemble the quadrangle of one of our ancient universities, are only concerned with the completed church, consecrated on All Saints' Day, 1910. They include the Bishop's house, the clergy house, the library with lecture rooms, boys' and girls' schools, and dispensary. The twelve choir boys are all Syrian lads, and sing a full choral Evensong every Sunday sufficiently well to justify the Bishop of Chichester's warm commendation.

Three Sunday and two daily services are held all the year round, with frequent Lord's Day and week-day celebrations of the Holy Eucharist, the Bishop always celebrating at the early Sunday service, when in residence. A printed *Office of Thanksgiving and Intercession* on behalf of the whole mission in Palestine, Syria, Cypress, and Egypt is also said, not only in Jerusalem, but in Haifa, Beirût, Alexandria, and Cairo.

Visiting clergy belonging to the Anglican Church who desire to celebrate the Holy Communion in the Chapel of Abraham, within the Church of the Resurrection, are permitted to do so by the Patriarch provided their application is recommended by Bishop Blyth. The offerings at these celebrations are devoted towards the education of poor Syrian Orthodox boys who are unable to pay for their fees in St. George's Day School, with the full approval of his Beatitude. Between October 30 and November 1, 1910, inclusive, fifty-two Anglican communions were made in this chapel, the Bishop of Chichester being the celebrant on the Twenty-third Sunday after Trinity, 1910.

King Edward VII. contributed one hundred guineas towards the completion of the church.

The following is a copy of a letter, written in Greek, that was presented to the Orthodox Patriarch by the Bishop of Chichester, on behalf of the Anglican clergy present at the consecration of St. George's:

"To His Beatitude the Patriarch of Jerusalem:

"Most Reverend Father:

"We, the undersigned, members of the committee of 'The Anglican and Eastern-Orthodox Churches Union,' take this welcome opportunity of sending greetings on behalf of the whole Union.

"The occasion is the visit of Anglican Bishops and priests to Jerusalem to take part in the ceremonies connected with the consecration of St. George's Collegiate church within your jurisdiction.

"It is a happiness for us to recognize the increasing friendship and intercourse between us, and to hope that the mutual object of unity will soon be reached.

DAMIANUS, ORTHODOX GREEK PATRIARCH OF JERUSALEM.

"We pray sincerely for this consummation, realizing that we are privileged to take a share in the answer to our Lord and Saviour's prayer—*'that they may all be one.'*

"We beg also that the prayers of your Beatitude may be offered for our work at the altar of our common Lord.

"We are with deep respect, your sons in Christ: R. A. J. SUCKLING, *Vice-Pres.;* W. WAKEFORD, *Treas.;* H. J. FYNES-CLINTON, *Gen. Sec.;* P. DEARMER, *Chmn. of Com.* Priests: On behalf of the Anglican and E.-O. Churches Union.

"To the Most Blessed and Holy Patriarch of the Holy City of Jerusalem and all Palestine, etc.

"Conveyed by the Right Reverend Charles John, Lord Bishop of Chichester, England."

MEN DEMAND PURITY CRUSADE IN ENGLAND

Vigorous Words of Distinguished Speakers at Guildhall Meeting

MISSIONARY ENTHUSIASM OF JUNIOR CLERGY ASSOCIATION

St. Paul's Cathedral Again in Danger from Excavations

OTHER RECENT CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, Nov. 29, 1910

A GREAT meeting of men, similar to those which have been held before in the city for several years past, was held last week at the Guildhall, under the auspices of the London Diocesan Council Men's committee, for the further advance of the Purity crusade.

The BISHOP OF KENSINGTON, chairman of the committee, who presided, explained that the Music committee aimed at bringing about purity of thought, word, literature, and conduct. They wanted to change the current of popular feeling on the whole subject, so that popular feeling might be favorable to purity, instead of the reverse. They also wished to promote a feeling of national responsibility, as well as to continue helping individuals who were trying to get free from a great evil. But no evil was stronger than the grace of God—it was in that confidence they went on with this work.

The BISHOP OF LONDON, who was the chief speaker, emphasized the saying of a great medical authority, that the sexual instinct exists for the welfare of the race. Purity was possible for men; to say that it was not was a lie both physically and morally. The medical view of this instinct ought to be set before young men and boys, "as it did away with a certain unreal glamor which encouraged impurity of conversation." Many things were helps against impurity, but still they would never win the battle without the help of God Himself; they must have a grip on a supernatural power which rejoiced to be made strong in their weakness. "The Gospel," said the Bishop, "found woman a chattel and made her the queen in their homes; Jesus Christ was the best friend woman ever had, or would have." And He had lifted up before men "an ideal of purity which it was possible to attain by His grace." The EARL OF SHAFTESBURY followed with singing a sacred song, and being recalled, he repeated the final portion, with the refrain—

"And when the Death angel calls me
Let me live, blest for ever, with Thee."

Mr. ALAN BURGOYNE, M. P., proposed a resolution to the effect that any government which might be in power should take up the question of the White Slave Traffic. He urged that copies of the resolution should be sent to the Prime Minister and the Home Secretary. The BISHOP OF KENSINGTON said they would not have this resolution formally seconded, but this whole gathering would second and pass it with acclamation—which they did.

The London Junior Clergy Missionary Association (S. P. G.) has been holding again one of its stirring public meetings, this year in the Queen's Hall, Langham Place.

Missionary Opportunities and Needs

The BISHOP OF ST. ALBANS, who presided, referred in a very earnest manner to the almost unprecedented succession of opportunities which they had had to face in the last ten years. First of all, there was that great opportunity in Northwestern Canada. He had paid four visits to Canada and had seen something of the country, its needs, and possibilities. Lord Grey had said to him on one occasion, "There are now eight millions of people. What is there to prevent us from becoming eighty millions?" In comparison with some religious bodies in America, the Church in England had been very backward in appreciating the importance of the opportunity. Now they were waking up to understand the need of their own intervention; it was none too soon that the two Archbishops had called the attention of the people of England to this great matter. And while there were various ways of meeting this need, he did not think he had heard of a better one than that of which he had been told that evening. Canon Brooke, vicar of the Church of St. John the Divine, Kennington, together with his congregation, had determined to send out two of their staff of clergy, sparing them from the parish for a period of five years, paying all their expenses and regarding these two priests as representing them in the Canadian Northwest and as still forming part of the parochial staff. He wished to suggest to some of the wealthy churches in London—those which had, in his opinion, an almost unnecessarily large staff—that they might well follow the example set them by this parish in South London. Then there was the opportunity in India, and no needs and opportunities outside could make them dare to forget the abiding claim which India had upon the sympathies of Christian England. Again, there were openings and needs in China, Corea, and Japan to-day which, when he lived in India, he could hardly have believed would be available in the near future. The question was whether they would send out educated men capable of using these opportunities, or whether they were going to let them pass by. He was certain they were all determined to respond to the responsibility which rested upon them.

The REV. DR. LLWYD, vice-provost of Trinity College, Toronto, made an enthusiastic and telling speech. He said that the future of the great and vast Dominion of Canada was to-day in the hands of the people of England, as well as of those in Canada; to all alike the prairies stretched out appealing hands asking for the Gospel of Christ and the Prayer Book of the ancient Church in the language to which the people of our blood who came there had been accustomed in their youth. Mr. T. BATTY of the Standing Committee of the S. P. G. urged increased support of this society. The REV. M. D. ISRAEL, a native priest from South India, who was the other speaker, emphasized the point of view which is now becoming more and more widely accepted—that ultimately India can only be won to God and His Church through a native priesthood.

St. Paul's, which some time ago was threatened with insecurity by the proposed London County Council sewer scheme,

St. Paul's Cathedral Again in Danger

when the council accordingly withdrew their scheme, is now again in grave danger by the proposed subway for trams in connection with the scheme of the new bridge across the Thames in the close vicinity of the Cathedral. Mr. Macartney, on behalf of the Dean and Chapter, raises objection to the scheme in a letter to the *Times* newspaper. He desires to point out that the foundations of St. Paul's are very close to the surface of the ground, varying from 9 feet 6 inches to 10 feet 6 inches, and (as the recent commission reporting on the condition of the Cathedral showed) that any excavation taken below the level in contiguity would prove very dangerous. "When it is considered," says Mr. Macartney, "that the proposed tram subway would come within 70 feet of the east end of the structure, there is no wonder that the Dean and Chapter feel nervous about the possible result." On the ground that the scheme may seriously damage the Cathedral, he asks the L. C. C. to postpone their decision until the matter has been thoroughly discussed.

Two well known societies of distinctly diverse ideals and styles in Church music, the London Gregorian Choral Associa-

Two Musical Society Festivals

tion and the London Church Choir Association, have just now been holding a service in London. That of the L. G. C. A. was an "autumn festival," on St. Cecelia's Day, and consisted of Solemn Evensong at the Church of St. John the Baptist, Holland Road, Kensington. The service was rendered by a choir of eighty voices, under the direction of Mr. Francis Burgess, musical director of the association. A sermon was preached by the Rev. Maurice F. Bell, vicar of St. Mark's, Regent's Park, and the author of a useful little work on *Church Music* recently published by Messrs. Mowbray.

The service of the L. C. C. A., Evensong, was the thirty-seventh annual festival of the association, and was held at St. Paul's on St. Hugh's Day, Dr. Walford Davies, organist of the Temple Church, conducting. The association was represented by 48 choirs (out of the total membership of 170), which made a massed choir of 850 voices. Canon Alexander of St. Paul's preached the sermon.

An interesting announcement is made concerning the future of Kent Penitentiary. Arrangements have been made

Minor Items of Church News

whereby the work at the home, which for nearly fifty years has been carried on by two sisters in succession (the Misses Nokes) and a devoted staff, will after Christmas be taken over by the Sisterhood of St. John the Baptist, Clewer.

The recently discovered panel of sixteenth century Arras or Burgundian tapestry, to which I referred in a previous letter, which probably belonged formerly to Hampton Court as one of the famous set of "The Story of the Seven Deadly Sins," has now fetched the remarkable price of £6,600, the successful bidder being Captain H. Lindsay. It changed hands at a sale in Cornwall about sixty years ago for less than £2.

In view of the approaching general election, the two English Archbishops recommend the prayer for the high court of Parliament in an adapted form.

The king has been pleased to approve the translation of Dr. Armitage Robinson, Dean of Westminster, to the Deanery of Wells, about to be vacated by the retirement of Dr. Jex-Blake. It is understood, says the *Times*, that the Dean of Westminster has in the last few years felt the strain of London life too great for his health, and has therefore desired an opportunity of removal to a position of less onerous responsibility. It appears that much of his early life was spent in Somerset; for many years he was examining chaplain to the late Bishop and to the present Bishop, and he was at one time a Prebendary of Wells.

CHRISTIAN SOCIALISTS IN NEW YORK

Dicuss How Far "the Church" is Christian

ANNIVERSARIES AT ST. MATTHEW'S AND ST. MARY THE VIRGIN'S

Cornerstone for Parish House at West New Brighton

OTHER RECENT CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Dec. 13, 1910

AT the Hotel St. Denis in this city, on Thursday night, December 8th, the Christian Socialist League of America held a dinner meeting, one of a series, attended by men and women active in reform work, including a number of clergymen. The Rev. J. Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, was chairman of the meeting and introduced as speakers of the evening Rev. Frederick Lynch, Dr. Josiah Strong, of American Institute of Social Service, and Dr. Algernon Crapsey, of the Brotherhood House, Rochester, N. Y. The subject was: "Is the Church Christian?" The addresses discussed the historical position of the Church on matters that pertain to human welfare. All maintained that the Church is Christian with qualifications. The Rev. Mr. Lynch contended that the Church had witnessed to the supremacy of the soul; has kept alive the idealism of Christianity in insisting that there is more to life than matter; it has put the Bible in every hamlet; has helped to lift ideals, put a new hope and spirit in men—the spirit of altruism, service, and sacrifice. It has pervaded communities and nations with this new spirit. But as long as militarism continues, poverty and no hope, cruelty and indifference, boys crowded into mills, and the Church justifies any of it, the Church is not Christian. This speaker further declared that "Socialism" is far ahead of the Church in opposing militarism.

Decade of Progress at St. Matthew's

The Rev. Arthur H. Judge celebrated the tenth anniversary of his rectorship of St. Matthew's Church, Eighty-fourth street West and Central Park, Sunday morning, December 4th. In a historical sermon the rector described most graphically the amazing growth of buildings and population in the neighborhood since St. Matthew's Church was organized in a little wooden chapel on Ninth (now Columbus) avenue and Eighty-second street, twenty-three years ago. Eloquent tribute was made to the indefatigable and earnest labors of the first rector, Rev. Henry Chamberlaine, and his little congregation in the Bethlehem Chapel and afterwards in the new St. Matthew's Church, which he and his people built in 1894.

In the last ten years the gifts of the people (exclusive of building fund) have been $257,313. There were in the like period, 227 marriages solemnized; "there were but 228 baptisms, and a number of these of adults." "Where are the little ones? A very grave question for the life of the Church and of that fine civilization which is everywhere coterminous with this Church! Are we perishing at the top?"

Anniversary of St. Mary the Virgin's

On Wednesday, Thursday, and Sunday last, the Church of St. Mary the Virgin on West Forty-sixth street, Manhattan, appropriately celebrated the fortieth anniversary of the founding of the parish, which occurred in West Forty-fifth street on December 8, 1870. Solemn Evensong was held on Wednesday at 5 o'clock, and seven services were held on the festival day. On Sunday, December 11th, special services and processions were held during the day and the rector, Rev. Dr. J. G. H. Barry, preached morning and afternoon.

Parish House for West New Brighton

The cornerstone of the new parish house for St. Mary's Church, West New Brighton, Staten Island, was laid on Sunday afternoon, December 4th. In the unavoidable absence of Bishop Greer, Archdeacon Burch officiated, being assisted by the rector, the Rev. Francis Le Jeune Frost. The new building is to be of stone, similar to the church, and will have a large assembly hall, gymnasium, Sunday school rooms, and reception hall. It will cost when completed about $10,000. More than three-fourths of this amount has already been subscribed.

Funeral of Brig.-Gen. Merritt

The funeral and interment of Brigadier General Wesley Merritt, U. S. A., retired, was held at West Point, N. Y., on Tuesday night, December 6th. On account of the snowstorm, the train from Washington, D. C., was much delayed. On its arrival the entire corps escorted the body of the twenty-first Superintendent of the U. S. Military Academy to the Reservation Cemetery, where it was buried with the prescribed military honors of thirteen guns, taps and volleys. Owing to the lateness of the hour Chaplain Travers read all the service at the grave, to which the procession was guided by lanterns.

St. Agnes' Auxiliary Meets

St. Agnes' Chapel (Trinity Parish) branch of the Woman's Auxiliary met in the parish house, West Ninety-first street, Manhattan, on Tuesday morning, December 13th. Bishop Kinsolving of Southern Brazil was the special speaker.

Masons Attend Annual Service

The annual religious service of Guiding Star Lodge, and other lodges of Masons in the Bronx, was held in St. James' church, Jerome avenue and 190th street, Fordham, on Sunday evening, December 11th. Manhattan Commandery, Knights Templars, in full uniform escorted the fraternity and attended the service. Many well-known in Masonic circles were present. The music was sung by a chorus of forty voices, assisted by soloists and a small orchestra. The address was given by the Rev. DeWitt L. Pelton, rector of the parish and chaplain of Guiding Star Lodge.

RAISING THE APPORTIONMENT IN PHILADELPHIA

Lump Sums Asked from all Sources in a Parish

OTHER RECENT NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, Dec. 13, 1910

THE diocesan Men's Auxiliary to the Board of Missions is carrying on a persistent campaign for the raising of the diocesan apportionment, which has now for the first time been apportioned upon the parishes, although the amount asked from each parish includes gifts from all sources, not only parochial and individual, but the sums contributed by the Woman's Auxiliary, the Junior Auxiliary, and the Sunday school. The sub-committee on this apportionment, of which the Rev. Dr. Samuel Upjohn is chairman, has issued a letter to the clergy asking for coöperation in carrying out the plan.

Special preachers were announced in many of the city churches last Sunday (the 11th), several of them missionaries, seeking to awaken wider interest in their fields. Among these were the Rt. Rev. Dr. Paddock, Bishop of Eastern Oregon, at the Church of the Holy Trinity; the Rev. Dr. J. S. Motoda of Tokyo, at St. Paul's, Overbrook, in the morning, and at the Church of the Holy Comforter, West Philadelphia, in the evening; and the Rev. Chas. E. Betticher, Jr., of Alaska at St. Simeon's. The Rev. Nathaniel B. Groton, of the clergy staff of Grace parish, New York, preached in the Advent course at the Church of the Atonement, West Philadelphia. Bishop Johnson of South Dakota addressed the Woman's Auxiliary (Domestic Committee) at the Church House on Monday, the 12th, and is to preach on his work next Sunday at Holy Trinity in the morning, and at St. Mary's, West Philadelphia, in the afternoon.

Lectures on Social Problems

The Church Training and Deaconess House is again coöperating this winter with the training schools of the Baptist, Presbyterian, and Reformed Churches in the city of Philadelphia, in maintaining a course of lectures on social problems, which are given at the Church House on Wednesday afternoons throughout the winter. The lectures in the autumn and early winter, up to Christmas, cover the problems of child saving and care and the problems of the family. After New Year's day such topics are to be treated as the standard of living, women in industry, child labor, housing, and intemperance. Three lectures in March are to deal with immigration and race problems, and three in April with Church and parish problems. The speakers are chosen from the expert workers in the city's many institutions, charitable and philanthropic, and include two active officers of the Christian Social Union: the Rev. A. J. Arkin, who is to lecture on "Social Reform Movements," and Mr. Clinton Rogers Woodruff, whose subject is "The Socialized City."

Several Clerical Changes

It is announced that the Rev. Frederick A. McMillen, rector of All Hallows, Wyncote, has been called to the rectorship of Christ Church, Reading, in the Diocese of Bethlehem. The Rev. George La Pla Smith, of St. George's, West Philadelphia, resigned the rectorship of the parish in November, to take effect on the 31st of January, but a parish meeting was recently held, at which such urgent appeal was made to him to recall the resignation, coupled with promises of aid in carrying out his plans, that he consented to remain. The fortieth anniversary of St. George's is to be held in the week of January 1-8.

Improvements to St. Timothy's

The people of St. Timothy's, Roxborough (the Rev. James Biddle Halsey, rector), are rejoicing in some substantial improvements to their already beautiful parish plant, the chief of which is a complete and adequate new heating and ventilating plant, installed at a cost of about $1,100, which was raised by a general subscription in the parish. The contributors numbered 333. The men's club of this busy parish, now entering upon its fourth year, has 240 mem-

bers, and its monthly meetings are full of life and interest. At the October meeting the Rev. H. A. F. Hoyt, D.D., of St. John's, Lower Merion, gave a talk on "Army Experiences," and in November Bishop Spalding spoke of his work in Utah. On Tuesday evening, December 6th, the Hon. E. L. Katzenbach of Trenton, N. J., addressed the club.

Resignation of Rev. Dr. F. A. D. Launt

The Rev. Dr. F. A. D. Launt, after nearly twenty years of successful service as rector of St. David's Church, Manayunk, has resigned. He leaves a united people, a church property valued at more than $100,000, no debt of any kind, and an endowment assured which will secure the future of this important parish. During his rectorship all the property of St. David's and of St. Stephen's (a former mission) has been transferred to the trustees of the diocese. Dr. Launt, who is widely known as a preacher and author, will continue to reside in Philadelphia. His many friends hope that his health may soon be completely restored.

Other Diocesan Church News

The Rev. Snyder B. Simes kept, on the Third Sunday in Advent, his forty-second anniversary as rector of Gloria Dei (Old Swedes) Church. This ancient parish is widely known for its vigorous and well-organized Sunday school, which ranks second in the diocese in the amount of its missionary offerings, being surpassed only by the great school of the Holy Apostles'.

The First Troop of City Cavalry attended service in a body at St. James' Church, Sunday afternoon, December 11th, in observance of their annual custom of commemorating the death of Washington. The choir was reënforced, in the rendering of special music, by several brass instruments, from the Philadelphia Orchestra. The rector, the Rev. William C. Richardson, D.D., made the address. Dr. Richardson also addressed the Clerical Brotherhood on Monday on the subject, "The Priest and his Outer Life"; supplementing the address *ad clerum* given a few weeks ago on "The Priest and his Inner Life," by the Rev. Charles S. Hutchinson.

The fiftieth anniversary of the beginning of woman's organized work in America for foreign missions is to be celebrated in this city in connection with other cities, on February 13th and 14th in rather an elaborate manner. Church women are taking an important part in making preparations, and it has been arranged that one of our churches shall be opened for continuous prayer during an entire week previous to those dates. A prayer card for use during that week is under preparation.

A WOMAN'S PRAYER.

My Father, who doth send alike
The darkness and the day
To princely lord and toiling serf,
Incline Thine ear, I pray.

Look down upon me from Thy throne;
Endue my soul with grace,
That I may make this weary world
A little fairer place.

Bring to my heart the beaten ones
Who gaze on life with dread,
That I may coax them to behold
Thy sunshine overhead.

And when the dawn, on lightsome wing,
Flits o'er the smiling land,
Make me to love the humble tasks
That wait my busy hand.

Teach me to know the little ones
Who play about my door;
May I imbibe their merriment
Each day a little more.

Give me a thousand tender words
A thousand times to speak;
And make me passing gentle, Lord,
With natures that are weak.

Make me to share the crushing load
That weighs my brother down;
And let me help to lighten care,
And give back smile for frown.

May my abode be beautiful
With happiness well-spent;
And make me graciously, dear God,
With what I have, content!

LILLA B. N. WESTON.

I AM SURE that all of us have felt, as we read those sacred chapters of St. Matthew (Sermon on the Mount) how exquisitely these two lights play through them and harmonize with one another—the light that comes to any duty from the command of God that we should do it, and the light which the same duty wins because we ourselves perceive that it is the right thing to do. The child's partial and growing perception that it must be so, chimes and harmonizes with the father's distinct injunction that it shall be so.—*Phillips Brooks.*

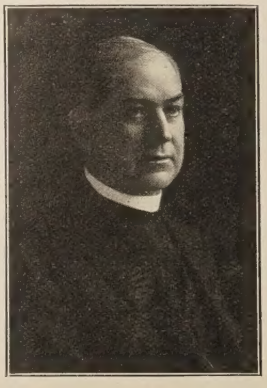
TWO NEW RECTORS FOR CHICAGO SUBURBS

Vacancies Filled at Evanston and Maywood

OTHER LATE HAPPENINGS IN THE CITY

The Living Church News Bureau
Chicago, Dec. 13,

TWO more of the vacant cures in the diocese have been filled. To St. Mark's, Evanston, succeeding the late Dr. Little, is coming the Rev. Harry Sherman Longley, now rector of Christ Church, Binghamton, N. Y. He is a B.A. and an M.A. of St. Stephen's College, Annandale, and a graduate of the General Seminary. He was made priest in 1895, and has been assistant at St. Paul's, Troy, N. Y.; rector of Trinity, Milford, Mass.; and rector of Christ Church, Binghamton, since 1899. He was a deputy to the General Convention this year from the diocese of Central New York, and a member of the preliminary Round Table conference.



THE LATE REV. N. W. HEERMANS.

The other cure to be filled is the Church of the Holy Communion, Maywood, to which the Rev. William Croscombe Way, now priest at St. Philip's, Chicago, has been called. He is a graduate of the Western Theological Seminary and was made priest in 1904, since when he has efficiently filled several mission cures, both in rural districts and in the less affluent parts of the city. During his service at St. Philip's he has also had charge of St. Elizabeth's, Chicago Lawn. He has been one of the leaders in the Ember Guild, a society whose members systematically intercede for the increase of the ministry.

Annual Meeting, B. S. A.

At the annual meeting of the Chicago Local Assembly of the B. S. A., held at Grace Church, the following officers were elected: E. H. Stroud, president; B. H. Bekker, vice-president; Courtenay Barber, second vice-president; W. H. Sturges, treasurer; T. H. Trenholm, secretary; and the Rev. Erle H. Merriman of Hinsdale, chaplain. The secretary's report showed 420 men actively at work in the diocese, and twenty-three chapters. One of the new lines of work taken up has been participation in the Big Brother Movement, keeping in touch with boys paroled from the Juvenile Court. Some 130 men were present at the meeting, although it was a stormy night.

The bazaar held last week at the Kenwood Club for the Building fund of the Church Home for Aged Persons netted about $700. This, with the $800 similarly cleared last year, gives a good start to this fund, for which an active campaign is soon to begin. Twenty-five thousand dollars must be raised before the Home can begin to start its building and so do away with its very inadequate present equipment.

Miscellaneous Items of News

The Very Rev. W. T. Sumner, Dean of the Cathedral, has been confined to St. Luke's hospital for several days, where he underwent an operation for infection of the eye cavity. Reports from the hospital indicate that the Dean is progressing nicely, and that he will be about his many labors by the end of the week.

The Rev. C. H. Young of Christ Church has received an advance copy of the new translation of his confirmation pamphlet into Spanish, lately made by Bishop Aves. Mr. Young will hold a retreat next Monday and Tuesday for the Sisters of the Holy Nativity at Fond du Lac.

During the late visit of the Rt. Rev. Dr. Lawrence, Bishop of Massachusetts, to this city, the Bishop of the diocese, President Judson of the University of Chicago, and President James of Northwestern University, gave a luncheon at the Union League Club in his honor as president of the Religious Education Association. Some sixty guests were present.

St. Edmund's Church, which during its infancy has been under the protecting care of St. Paul's parish, has been finally separated from the mother church and started on its own way. The Rev. J. B. Pengelley, who has for some time been in charge under Dr. Page, has been appointed as its resident priest. BERNARD I. BELL.

SOLITUDE makes the consciousness; society develops, multiplies, and confirms it.—*Selected.*

TWO DIOCESAN CONVENTIONS

SPRINGFIELD DIOCESAN SYNOD.

CHEERING reports were presented to the Synod last week at its meeting in the see city, every financial obligation has been met, and a balance of over $400 is in the diocesan fund and over $1,000 in that of the Board of Church Extension. The Endowment fund has received over $1,000 in cash during the year and now has a net sum of $26,034.55, with pledges to the amount of about $37,000. The apportionment for general missions was slightly over-paid. The system of paying missionaries entirely from a diocesan fund, all local amounts raised being paid into that fund from the missions, has proven very successful. A new plan adopted was a canonical assessment of $2 against each communicant, to be paid toward the diocesan fund, the work of the Church Extension Board, the diocesan rooms, the diocesan paper, the general missions of the Church, and any other expenditure ordered by the synod.

At the opening service the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, preached the sermon from St. Matthew 20: 28: "Even as the Son of Man came not to be ministered unto but to minister." The sermon was a forceful presentation of the object of the Christian's life, which is not so much *getting*, but *giving;* and was heard by a large congregation.

The Bishop delivered his annual address on Wednesday afternoon. It dealt almost entirely with local affairs and recommendations for the furtherance of the work of the diocese. He had confirmed 295 and ordained one deacon in the year. The report of the Board of Church Extension was most interesting, showing that the plan of paying the missionaries the stipends promised them promptly and fully from the treasury of the Board was now beyond the experimental stage, the plan having been effectual for the past three years; and this year the assignments made by the Board of Missions and dependent parishes for the support of their priest were more promptly and fully paid than ever before. The Board urges the adoption of the Duplex Envelope system and an every-member canvass throughout the diocese. The general apportionment for missions had been met in full with a few dollars over. Two new chapels, one at Thayer and another at Harrisburg, have been built. The Board commended heartily the work of the two priest-missionaries, the Ven. Archdeacon Purce in the south and the Rev. John C. White in the central part of the diocese, whose report showed a great amount of work done in looking after the scattered sheep and taking the Church services and sacraments to people destitute of any spiritual help.

The chief business was the adoption, at the recommendation of the Bishop, and after long deliberation, of the canonical amendment mentioned above, relative to an annual assessment for extra-parochial purposes.

This is an experiment for two years and it is hoped by this omnibus assessment to do away with so many different offerings and to increase the amount raised in the diocese for its work. The Rev. Dr. Andrew Gray, the Rev. F. M. S. Taylor, D.D., and the Hon. Charles E. Hay were appointed a committee of the synod to secure as soon as practicable, at the expense of the synod, and as its gift, a bronze tablet with suitable inscription to be placed in St. Paul's Church, Springfield, in memory of the late Bishop George F. Seymour, D.D.

A committee on social service was appointed by the synod. The proposed change of the time of the meeting of the synod was lost and it will continue to meet as usual in December.

A canon creating a Board of Religious Education, consisting of three clergymen and three laymen elected by the synod, the Bishop being chairman, was adopted. The duty of the board shall be, under the direction of the Bishop, to take the direction of the work of the Church at the state university and also to direct and supervise the work of the Sunday schools of the diocese, coöperating in any plans of the Board of Religious Education created by the General Convention; and also any other matters bearing upon the religious education of the children and young people of the diocese.

The salary of the Bishop was increased $200 a year.

The members of the Standing Committee were reëlected. The newly chosen treasurer of the diocese is Mr. J. H. Holbrook of Springfield.

On Wednesday evening a banquet was given by the laymen of the diocese in St. Paul's parish house. It was attended by about 100 laymen. Stirring addresses were made by Bishops Francis and Osborne, and by Mr. W. R. Stirling of Chicago. It was felt that the banquet was most successful and the speeches did much good in arousing the interest of the laity in the mission work of the Church.

Banquet Given by Cathedral Laymen

THERE IS no making light of sin, there is no cruelty to the sinner. The perfect severity of holiness and the perfect tenderness of love which blend nowhere but in the thought of the ideal family blend perfectly in the moral method of the Son of God seeking His brethren.—*Phillips Brooks.*

ATLANTA DIOCESAN COUNCIL.

AMONG the important measures of the Council was the adoption of a very comprehensive plan for Sunday school advancement, using the Pedagogical chart of the New York Sunday School Commission as a basis of graded work, arranging for Sunday school institutes, and setting apart a sum for securing expert lecturers. A committee was appointed to plan for the publication of a diocesan paper. The time of the annual meeting of the council was placed late in May, the next session occurring in 1912. The election of vestries was placed for the first Monday in May, the seniority rotation plan not to apply in parishes with less than twenty-five male communicants.

The colored work occupied an important place in the session, a number of the colored clergy speaking most earnestly of their institutional and parochial work, one announcing that a Baptist minister had brought his three children to the font. It was shown that the General Mission Board had been largely the support of this work, and on motion of the Rev. Troy Beatty the diocesan Board of Missions was requested to secure a missionary for the colored work, aid in its support, and to take the work under its direction.

In place of the usual annual address, the Bishop gave a charge on the subject of "The New Quadrilateral as a Working Basis of Unity." His theme was that spiritual insight oft-times reveals the strength of a movement that, humanly speaking, seems only too small. The dangers of the Church are many and serious. There is opposition from scientific and from practical minds, there is the socialist's decree that the Church has signally failed in reaching the masses, there are social and commercial conditions that wholly ignore the call to service and to worship. This is the day of unexampled popular luxury and extravagance, and half a score other social evils sap the very foundations of a safe and sane social structure. These conditions following were presented:

The Bishop's Charge

"1. That the ratio of increase of Christian denominations in this country represents little or no gain out of the general population, but barely, perhaps, normal increment of Christian families, native or immigrant.

"2. That the accessions other than these have been chiefly a passing over from one form of faith to another.

"3. That the figures representing membership are utterly unreliable when measured by active coöperation and subjected to a test for vital results in consistent conduct.

"4. That a very large part (it is impossible to reach a proportion) of the indifferent and profane, if not the agnostic, are included in the lists, either as members or children of members of Christian churches."

There is, however, a more cheerful view, and in taking that view the Bishop referred in optimistic terms to the late General Convention.

"The value of a deliberative body to its constituency or the cause which it represents is to be determined not merely by its acts, but by the spirit which animates, and the tone, quality, or motive which pervades the assembly. Judged by this criterion, the General Convention was an advance upon any of the six which preceded it and marked, as we believe, an era in the progress of the Church in this country and in her missions abroad.

"The convention in Chicago which adopted the Quadrilateral Basis of Unity is often referred to as having taken a great step forward. We do not doubt it. But the Cincinnati convention did, in the judgment of your preacher, enact by practical unanimity A GREATER QUADRILATERAL, which elevates the ideal of Church life to a position which wins acceptance without debate with every one who believes that Jesus Christ is the Very Word of God and His instructions must be followed, His commission fulfilled, that His prayers must be answered in His Church, and His conduct be the supreme rule of righteousness.

"To express the approximation of this ideal in a formula we would say that—

"1. World-wide evangelization is the primary obligation of the Church, the test of her life—*Articulus stantis vel cadentis ecclesiae.*

"2. Christian Education in its complete sense is the opportunity and means of convincing men of the authority of the Gospel and the lordship of Christ.

"3. Christian Unity, more than a Utopian dream of devout souls, is an essential prerequisite for conquest of the world for Christ, as divided Christendom can never compete with a united foe.

"4. Social righteousness is as much a truth of the Gospel as repentance, faith, and obedience, and its attainment a responsibility of the Church along with worship and the preparation for a life to come.

"Christian Missions, Christian Education, Christian Unity, and

Social Righteousness do represent the subjects which mainly engaged the prayers and deliberations of this convention."

These four points he considered more in detail and in a hopeful strain.

The number of communicants reported was 4,570. The members of the Standing Committee elected are the Rev. C. B. Wilmer, D.D., Very Rev. C. T. A. Pise, Rev. Troy Beatty, and Messrs. Thomas Eggleston, T. E. Berry, and Col. Z. D. Harrison

Elections and Appointments

The obligations of Social Service were recognized in the appointment of a strong committee to keep apprised of sociological conditions and to urge upon the Church its duty therein. Strong resolutions were adopted calling for one rest day in seven.

The missionary spirit of the Council was strong. Notable addresses were made by the Rev. R. W. Patton and the Bishop, who spoke enthusiastically of the Layman's Missionary Movement. Bishop Nelson urged the seeing of the great vision and the joyous doing of the great task, and gain of the richest spiritual experience. For men capable of great things in the world the day of giving a pittance in ignorance has passed. They realize that the great movement is world-wide and worthy of their powers.

The great growth in diocesan missionary zeal was shown by the Treasurer's report that for the first time all apportionments, diocesan and general, had been more than met.

Fraternal greetings were exchanged between the dioceses of Georgia and Atlanta and further expressed in cordial words from a fraternal delegate, the Rev. James B. Lawrence of Georgia.

Miss Minnie Harper was appointed secretary of the Church Periodical Club. The Rev. C. K. Weller was reëlected secretary of the diocese. The Church of the Holy Comforter was admitted as a parish.

The Council gave much of its time to Sewanee, having a special rally the evening preceding the council, and on the opening day voting unanimously a $1,200 apportionment for the university treasury for the present year. Eloquent addresses were made by Dr. C. B. Wilmer and the Bishop.

The Woman's Auxiliary held its annual Conference, and made strong plans for more extended work. Reports of the General Convention Auxiliary session in Cincinnati were made by Miss Rosa Woodberry and Mrs. E. Le Conte Furman. Much time was given to a consideration of the mission work being done at Unity Mills, La Grange, in the mountains of North Georgia, and the general missionary work of the Auxiliary. Great regret was felt in the resignation of Mrs. Nellie Peters Black, who has served as diocesan president for five years. The Bishop's nominations, accepted, were: Mrs. E. Le Conte, President; Miss Rosa Woodberry, Vice President; Mrs. R. M. Walker, Treasurer; Mrs. Mallory Taylor, Custodian United Offering; Miss Edith L'Engle, president Juniors; and Mrs. Alexander Blair leader Babies' Branch.

Conference of the Woman's Auxiliary

The Auxiliary reported all apportionments met and sent congratulation to the Council on its similar report, and expressing gratitude for the missionary leadership of Bishop Nelson. The members of the Auxiliary were invited to seats on the floor of the Council as their annual report was read by the Bishop to the Council.

The Daughters of the King, in annual conference, were addressed by Bishop Nelson and the Rev. W. W. Memminger.

The Junior Auxiliary in annual meeting reported nearly a thousand dollars for missions.

SUCCESS IN any given pursuit, apart from determination and dogged industry on the part of the person adopting it, depends largely on his disposition towards it, says the *Canadian Churchman*. If a man be unselfishly devoted to his chosen life work, he will follow its course whithersoever it goes with strength, sureness, and persistency, as the waters of a river unstayed by swamp, shallow, or rock flow on from source to outlet. The perplexing details and frequent discouragements met by the way will exercise his patience and develop his courage. "Generally," says Ruskin, "the temper which would make an admirable artist is humble and observant, capable of taking much interest in little things, and of entertaining itself pleasantly in the dullest circumstances. Suppose, added to these characters, a steady conscientiousness which seeks to do its duty wherever it may be placed." This temper, as Ruskin describes it, would go far to make an "admirable," and not only admirable, but faithful and efficient, clergyman, and is well worth cultivating not only in the clerical but in the ordinary callings of life.

WE ARE drawn to Christ by the deep and restful sense that we are known. Here is a Man who understands us thoroughly; who knows what we most need and what we crave for. And it is in response to that—which is the Gospel call—that we turn our back on the grave as Mary did, to find at our side one who has conquered death, and who lives to be our friend for evermore.—*G. H. Morrison.*

MISSIONARY CONDITIONS IN THE DIOCESE OF SPRINGFIELD.

LAST week's editorial entitled "Our Shifting Population" gives added interest to the fact that the Bishop of Springfield was at the same time considering the same subject, in so far as it bore upon the work of his diocese, in his annual address. In part Bishop Osborne said:

And first of the increase of population. The census reports an increase of nearly 180,000 in the diocese, bringing our present total to about 1,765,000—over a million and three-quarters. As twenty-eight of our counties have fewer people than they had ten years ago, this great increase carries with it a concentration of people in certain parts of the diocese. Thus St. Clair county has increased by 33,000, and Madison, next to it, by 25,000, the new comers being miners and workers in factories. Williamson and Franklin have added 25,000 coal miners, Sangamon 20,000, Macoupin 8,000 miners, and Macon 10,000, largely, I think, mechanics in and around Decatur. Our largest losses have been in agricultural counties, and this would have been very much larger in some except for the influx of many connected with the oil industry.

Of course a great many of those who have come are foreigners, so that we have villages and towns where no English is spoken; but on the other hand many of the miners are from the north of England, and also from other states in the Union; and further, there is a growing number of foreigners who, having given up the Church of their own land, are open to receive from some other Church the ministrations and consolations of religion which they still desire.

Now how does this American Church stand with regard to this million and three-quarters of souls? Taking the whole and our estimated number of communicants we have one communicant to every 460 people. Eastward in the rural deanery of Mattoon we have one to every 411 people. Going south, the rural deanery of Chester has one to 836. Southeast, I hardly like to say it, but in the rural deanery of McLeansboro we have only one to 1,525 souls.

I do not give these figures with any sense of discouragement, but they bring us face to face with the weakness of this Church in Southern Illinois, and with the fact that we are a missionary diocese in a missionary field.

How, then, are we doing our work? If our three vacant places were filled, there would be thirty-two clergy at work. Of these, eighteen are placed in our larger towns, each having but one church and congregation under his care. There are then but fourteen men to cover all the diocese outside those eighteen congregations, and of these two are priests-missionary.

To come a little nearer to the heart of things. In the rural deanery of Mattoon, with its nine counties, there are two small parishes, of which one at this moment has no rector, and there is not one resident mission priest. A deanery of 225,000 souls has one resident priest in charge of one place. The rural deanery of Chester, with its ten counties and 322,000 souls, has two rectors and one mission priest serving two places. The rural deanery of McLeansboro, with eighteen counties and a population of 381,000, has one rector and two mission priests caring for seven places between them. It is no wonder that our average of communicants, one to 836, and one to 1,525, is so low. It would be lower still except for the work of our priest-missionary, Archdeacon Purce, who has given himself unsparingly to seek and save the scattered sheep in these twenty-eight counties in these two deaneries.

It is the work of the Church Extension Board to give time and consideration to our present position and to consider what change in our method of working is needed that we may cope with the task given us. Making bricks without straw seems a small problem compared to this.

Two things I want to say. One is a suggestion that we somewhat redistribute our forces, and that we bring into full effect a canon, almost in disuse, which directs that *"the Rural Dean shall have the charge of all missionary work in the Deanery not otherwise provided."* None of our rural deans at this time takes any such responsibility. If there were in every deanery a dean who was at the same time a general missionary and who should, under the Bishop, organize and direct the work in the deanery, we should not only have an effective canon, but we should bring our rural deans up to their ancient purpose and standard—the Bishop's strong helpers in the missionary work of the diocese.

The other thing is that the Church Extension Board must have more money for its work, and for this it must chiefly look to the diocese.

CHRISTIAN, rest not until thou knowest the full, the unbroken shining of God in thy heart. To this end, yield to every stirring of it that shows thee some unconquered evil. Count upon it that God wants to fill thee with the light of His glory: wait on Him more than watchers for the morning. "Wait, I say, on the Lord."—*Andrew Murray.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

SOME RESULTS OF THE FALL ELECTIONS.

AS the full returns from the late election are beginning to come in they show some interesting facts. For instance, the socialists' vote in New York and Ohio was doubled. In California it was increased from 18,376 two years ago to over 60,000 this year. In Connecticut it was trebled, and in Wisconsin it grew from 28,000 to 60,000, though in Milwaukee it fell short considerably of the socialist vote at the last spring election. In Milwaukee Mr. Berger, the socialists' leader, was elected to Congress, and almost the entire state legislative ticket was elected. In Minneapolis the socialist nominee for mayor came within 1,000 votes of carrying the city. These returns justify the *Boston Common's* comment: "Mark Hanna's prediction that the socialist party would have to be reckoned with draws nearer to fulfilment."

Every county in the state of Washington voted for the woman's suffrage amendment, but similiar amendments in Oregon, Oklahoma, and South Dakota were defeated.

Oregon voters were called upon to express their approval or disapproval of a series of important questions. Local option, a modernized workingmen's compensation law, and the proposal to make a three-fourths' jury vote decisive in jury trials, were successful. Proportional representation and a proposal to establish an official state magazine were defeated by a small majority. Senator Bourne's proposal for a direct primary to appoint delegates to national conventions was adopted. The proposal for a constitutional convention and a reactionary plan to refer workingmen's compensation to a commission for delay were defeated. In all, 32 referendum measures were submitted. Those accepted were of a progressive rather than a radical nature, but in no instance did the reactionary proposition secure a majority.

THE GIRLS' FRIENDLY SOCIETY LODGE,

just opened in permanent quarters in New York, is the result of a study of the housing conditions of girls made by some members of the Social Service committee of the Girls' Friendly Society in that diocese.

Two years ago a house was opened as an experiment, several friends of the chairman contributing towards a guarantee fund. With a household of twenty the real cost was carefully worked out, the methods of existing houses compared, and the possibility of eliminating rules experimented with. It was decided that with a household of forty, self-support could be attained, including rent, repairs, taxes, and running expenses. Through the investment of friends a house was purchased at 155 East Fifty-fourth street. The diocesan G. F. S. raised the money for initial repairs and alterations and the lodge opened its doors in its new home on November 21st. Two beds are placed at the disposal of the Commendation committee, who receive G. F. S. members arriving in New York and see them safely on their way. Aside from these two transient beds, the house is for permanent guests; thirty-seven, twenty of whom came from the experimental lodge, being already in happy occupation.

On the first floor there is a large living and dining room; in the basement a spacious laundry, which is open to the girls at any time on the payment of ten cents (for soap and gas); and large and airy dormitories containing four or five beds, besides some single and double rooms. The board is $3.50 to $5.50 per week for members, and $4 to $6 per week for non-members.

Study has shown that success or failure in these houses must depend upon the house staff, that the spirit of the house is the first thing to consider, and that being properly established, all else is possible. The members readily maintain friendliness and understand the theory of coöperation on which the management is based; but from the house mother and resident associates (the foundation and background of the family) must emanate the spirit and ideal that make the household a unit.

It is in this theory of the house staff that the Girls' Friendly Society Lodge differs from practically all other working girls' houses, and on which it builds its economic as well as spiritual success.

PITTSBURGH'S CAMPAIGN.

Pittsburgh is in the midst of a campaign for civic reform, which first came to the public attention two years ago and which will require several years more to work out. It began with the graft exposure upon which is based the demand for a revision of the city charter and has been followed by a movement in behalf of civic betterment along many lines. The Voters' League made the graft exposures, and all civic and commercial bodies, including the Chamber of Commerce, the Civic commission, and the Board of Trade, at once took hold with the league in an effort to get the greatest permanent benefits from them. The campaign outlined both in the joint movement and by the various organizations individually comprehends a programme of wide proportions. Although Pittsburgh is by no means through with the graft trials, here is what has been accomplished up to date: In councils (with a total membership of 155), 98 members have been indicted or have pleaded *nolo contendere;* 48 members have confessed; and 15 councilmen, bankers, and others are now serving or have served their terms in prison.

There are still 40 councilmen to be tried for bribery and corrupt solicitation. Among those to be tried are two members of the present mayor's cabinet. It will be seen that if there was nothing else to do in Pittsburgh the Voters' League would still have a busy year ahead of it.

By far the most important lasting effects from the exposures will be charter reform. The proposed amendments have already been drawn and will be presented at the next session of the state legislature. Pittsburgh's plan should be of more than ordinary interest. It has not been taken from books or adopted because it was successful in some other city. Instead Pittsburgh is working out its own regeneration, adapting the reforms demanded to local conditions and putting them into effect as rapidly as the temperament of its people will permit.

The Chamber of Commerce is lending its support to a number of movements for civic betterment. It is interested in an effort that is being made toward the abatement of the smoke nuisance. It is also working on a plan for a new classification of taxation and is assisting in the effort that is being made to get a new school code for Pennsylvania. In addition it is active in securing a better food supply and better sanitation and housing conditions.

The Pittsburgh Civic commission, organized by former Mayor Guthrie after the report of the Pittsburgh Survey, is working to promote improvements in civic and industrial conditions which affect the health, education, and general welfare of the people of the industrial district. It also has an important programme outlined for the coming year.

All forces for municipal betterment in Pittsburgh are united in striving for an honest, progressive, and business-like city government. But they are not working in accord with the present city administration. Pittsburgh's mayor is first a politician: then chief executive of the city. Pittsburgh finds that this does not work to the satisfaction of the people. The former mayor was a reformer, the present is a politician. Both might be called extremes of their type. Thus Pittsburgh has had an opportunity to make close comparisons, and it is safe to say that if Pittsburgh to-day could resort to the recall, it would not be long before another reformer would be in office. The reformer to-day in Pittsburgh is in pretty good standing with the people. "Surely," as a local observer remarks, "this alone marks substantial progress."

THE BOSTON-1915 PAGEANT.

"Cave Life to City Life," attracted some 15,000 people to the four performances given in the Arena. Professor George P. Baker of Harvard, the master of the Petersboro Pageant, said in last month's *New Boston* of the pageant that "the rapid development of public interest in pageantry in England and the United States during the last few years shows it supplies something the public lacks." The crowds that filled the Arena while the pageant was being produced were good testimony to Professor Baker's statement.

It was the intention of those who first conceived the Boston-1915 pageant that it should occupy a similar place in public interest to the Boston-1915 exposition of a year ago. It was believed that by interesting several hundred young people

of Boston and suburbs in civic advance, the fundamental aims of Boston-1915 would be strengthened. The success of that part of the pageant was pronounced. Rehearsals began in September, and until the first performance was given on November 10th, about 1,500 participants came to realize that a pageant is not a "show"; that it is a powerful civic tool whose purpose is to arouse pride and enterprise in city development.

A most valuable part of the Pageant was brought out through the individual work done by the performers in arranging for their particular parts. Generally speaking the costumes were either made by the pageanters themselves or resurrected from long forgotten trunks and closets. One group of girls in the spinning scene learned to operate the spinning wheels and actually spun the material used in the Pageant. In the same way the members of the quilting party performed their tasks as their ancestors had done.

The rehearsals brought together most distantly related groups, and by the time that the Pageant was given, a grand "Neighborhood Party" has resulted, which in itself will go a long way towards a better understanding of various community problems. One of the groups of pageanters, since the final performance, have organized themselves into a body for some definite piece of civic work.

The Pageant was a most forceful reminder of the possibilities for city development. A series of contrasting episodes followed the discomforts of the past, the conveniences of the present, and the possibilities of the future, in a most graphic way. The Pageant was a most powerful spectacle, and together with the "show" features which could not be lost, there developed a genuine interest among the spectators in seeing how community life had developed from the time of the Cave Man to the present.

The Pageant was divided into four episodes. The first showed the Cave Life; the second, Indian Life; the third, the Colonial Period; and the fourth, the City of the Future. It was the largest production of the kind ever given in this country, and its success will doubtless be followed by similar productions throughout the United States.

IN CONNECTION with the call for its annual meeting, the National Civic Federation points out:

"Whether we call it the 'new nationalism' or the 'old moralities,' the fact remains that there is an interminable conflict between the states themselves on some matters and between the states and the Federal government on others, in respect to many of the vital problems of the day, which can only be terminated by legislation framed after serious and sane consideration. It is clear that there are many questions with which the states alone can and should deal through uniform action; there are other questions with which only the Federal government can deal effectively; and still others in which coördination of effort between the states and nation is essential, the only test being which control is the more desirable and effective, from the standpoint of public welfare?"

AMONG the activities of the past year reported by the Social Service Commission of the Diocese of New York were the special observance of Sunday, September 4th, which was devoted to an advocacy of "one day of rest in seven"; a series of addresses before the General Theological Seminary; and the creation of a band of volunteer speakers—clerical and lay—to assist parishes having women's guilds and men's clubs.

It is also undertaking the collection of data concerning parochial organizations and social service efforts in the parishes of the diocese.

THERE was a time when city planners were mainly conspicuous for their dreams, but now the utilitarian features of city plans are coming to have a larger place; that is, city planning must act primarily to relieve housing congestion by means of housing laws, rapid transit, and tax reform. In thus dealing with the more pressing needs of the people, city planners will be able to have more of their aesthetic ideas accepted and realized.

"CIVIC RIGHTEOUSNESS THE PARAMOUNT ISSUE," a sermon by the Rev. A. W. Arundel, rector of Trinity Church, Pittsburgh, is being widely distributed by the Pittsburgh Board of Trade.

A MUNICIPAL REFERENCE LIBRARY for the service of Oregon cities and civic improvement leagues is being established by the University of Oregon.

Correspondence

THE DEBATE ON THE CHANGE OF THE NAME OF THE CHURCH.

To the Editor of The Living Church:

I HAVE been going over the debate in the House of Deputies on the change of name of the Church and am impressed with the fact that substantially the same arguments were brought forward in that debate as appeared in the discussion in 1903-4. From beginning to end one finds no new argument, but old weapons, even "the Church of the Kicking Overseers," as the Spanish rendering of "the refurbished Protestant Episcopal Church," reappeared in the debate. Mr. Pepper, with all his ability and ingenuity, was not able to adduce any new consideration to sway our judgment. At least one speaker quoted again with great *éclat* the challenge of Cardinal Gibbons, daring the Episcopal Church to call itself Catholic! (The venerable sophist must be greatly tickled to find himself taken so seriously.)

In short, the arguments exploited in Cincinnati are the same brought forward years ago by Bishop Grafton, Bishop Whitehead, and the Albany committee.

With your permission I propose briefly to examine them in order.

1. We are told with great confidence that the name of the Church had been adopted without authority, by a kind of accident, or perhaps by the grace of the printer.

This fable was completely disposed of long ago by the Rev. Dr. John H. Elliot of Washington in his pamphlet on *The Change of the Name of the Church.* No intelligent and candid man, after reading that pamphlet, could ever make such a statement again. The demonstration is absolutely overwhelming that the name "Protestant Episcopal" was advisedly and deliberately adopted.

2. We are told again that the name of the Church was concocted by a coterie of clergymen in the state of Maryland in the year 1780.

The facts are that it was used in the state of Maryland as early as 1666; that the Church of England was known as a "Protestant Episcopal Church" during the colonial period in America; that "Protestant Episcopalians" are spoken of in England as early as 1651; that the mother Church was formally described as "Protestant Episcopal" in England for at least a century and a quarter before the name was adopted by Bishop White and his colaborers. In 1782 Dr. Berkeley writes of "the neglected sons of Protestant Episcopacy on the other side of the Atlantic." In 1785 the famous Granville Sharp wrote of the feasibility of establishing "a Protestant Episcopal Church in Holland." The members of the Scotch Church from which we derive our episcopate, were spoken of in the writings of their own Bishops as "Protestant Episcopalians." The Primate of the Scotch Bishops expressed his "hearty concurrence in the proposal for introducing Protestant Episcopacy in America."

The Act of Union between Ireland and Great Britain in 1800 enacts that the Church of England and Ireland be united into "one Protestant Episcopal Church, to be called the United Church of England and Ireland."

The convention of 1785, then, invented no new name but simply accepted, as a matter of course, the name descriptive of her character and polity by which she had always been known.

3. We were also told that the Church of England was not a Protestant Church.

And yet it can be shown from history that the representative divines of the Church of England, from the time of the Reformation down to the era of the Oxford Tracts, with scarce an exception, referred to themselves as Protestants and to the Church of England as Protestant. That great company of the Caroline period, familiarly known as the Anglo-Catholic Divines—such men as Jeremy Taylor, Andrewes, Cosin, Bull, Beveridge, Bramhall, Usher, Pearson, recognized and gloried in the Protestant position of the Church. Even Archbishop Laud declared that he held to "the true Protestant religion established in the Church of England." The Protestanism of the Church of England was affirmed by the Convocation of Canterbury in 1689. I have not found that any representative divine of the Church of England repudiated the Protestant idea until the time of the Oxford Tracts, under the leadership of John Henry Newman, who subsequently abandoned the Church of England and went to the Church of Rome.

4. But it was argued that it is no longer necessary to emphasize our Protestantism.

To us it appears that it has never been more necessary than it is to-day. The Church of Rome has departed in our day even farther from the primitive faith than she had at the time of the Reformation, by proclaiming the dogma of the Immaculate Conception in 1854 and the dogma of the Infallibility of the Pope in 1870. If then, the Church of Rome continues to proclaim her false, unscriptural, and uncatholic doctrines, why should we cease to bear witness for

the pure Catholic doctrines of the primitive Church? Why should we blot out the word which registers before all men's eyes our solemn protest for the truth of God against the error of man?

And then as regards our own Communion. Is it no longer necessary to witness within our own pale for the primitive and Catholic doctrines which the Reformers vindicated at the Reformation? Is it not true that those doctrines and practices are assailed by a vigorous and increasingly numerous body of men in our own Communion?

5. But we are told that the word "Protestant" has changed its significance; that it signifies now a kind of "go-as-you-please religion"; that it embraces Spiritualists, Mormons, Dowietes, Eddyites, and what not. Do we desire to be classed with them? Well, in reply we beg to inquire whether, by parity of reason, we shall cease to call ourselves "Christians" because all the 187 sects in the United States, including those just mentioned, also call themselves Christians? Surely it is poor logic to argue against the use of a great and noble word because it has been abused.

6. In Mr. Pepper's persuasive address he took the ground that by adhering to our present name we "bury ourselves under a multitude of Protestant bodies."

I can only say in reply that if we are to be "buried" at all, we would rather be "buried" under a multitude of Protestant bodies, than under the vast mass of Roman error and absolutism; for we should have more hope of a joyful resurrection in the former case than in the latter. So far from being buried, however, our leadership is ungrudgingly recognized. This was one of the marked features of the recent Laymen's Missionary Movement. But if it is a question of association or identification, we frankly say that we would far rather be identified with the great Protestant Churches around us than with the Church of Rome. Here doubtless we are separated by a wide interval from our friends who advocate this change.

7. It was urged that our present name is a sectarian one; that it really divides us from our Protestant brethren. We were told by the eminent laymen who led the debate that to strike out the word "Protestant" from our banner would mark a forward step in the direction of Church unity that was "really worth while." This brings to mind the plea made six or seven years ago that "sectarian bodies would not give up their sectarianism unless we did the same, and that our present name appears to them a sectarian title."

Thus, we were appealed to in the name of Christian unity to make this change so repugnant to our feelings, so contrary to our convictions of duty. In reply we say that if there were no other reasons for rejecting their proposal, our loyalty to the sacred cause of Christian unity would absolutely require us to do so. Let our friends investigate the subject. Let them inquire among the leaders of the great Protestant Communions around us how their people would view such an action and they will find they are in error. The evidence on this subject is clear and unquestionable; it is overwhelming. Our Protestant brethren would accept this action as marking a wider breach between them and us. They would see in it the triumph of the anti-Protestant party.

Finding myself in a group of nine or ten of the most prominent Protestant ministers of this city, leaders in their several denominations, I asked them what would be the effect of such action on their people, and without a dissenting voice they said it would be understood as I have just indicated.

8. It was urged that our present name makes our Church date from the sixteenth century and that the object of changing it is to set forth the actual continuity of this Church with the ancient Church of England. But surely that is a non-sequiter. The adoption of the Nicene Creed which made the Church protestant against the error of Arius, did not forfeit the claim of the Church of that age to be the Church of the Apostles. In adopting this new creed in the year 325, the Fathers of the Church did not make a new Church, nor did the use of the Nicene Creed indicate that the Catholic Church had no existence until the reign of Constantine. In like manner the word "Protestant" does not forfeit the claim of our Church to continuity with the Primitive Church of England. It is simply a historical note that at that period of time the Church purified herself from the false doctrines which had found place within her pale. In order to remain Catholic it was necessary for the Anglican Church to become Protestant, and to-day her Protestantism is an indispensable note of her true Catholicity. The eminent laymen to whom I have alluded remarked that it was not safe to offend the American sense of humor by talking of a "Protestant Catholic"; but can so well informed a theologian as he have forgotten that a great school of divines in England, the Anglo-Catholic school, asserted their Protestant position in the same breath that they affirmed their loyalty to Catholic truth? He may permit us to remind him of a famous divine of the nineteenth century, Dr. Hook, who said, "We may be called Protestant or Protesting Catholics." It is interesting to recall that the members of the Church of England who came over with Lord Baltimore's colonists in 1634 called themselves "Protestant Catholics."

9. A favorite argument at Cincinnati, as at Boston, was that our present name is an obstacle to the growth of the Church both in our western states and in the foreign fields.

As to the foreign-born population in the western states, if it is really true that our Protestant name keeps these people out of our Church, how are we to explain the great success of other Protestant Churches—Presbyterian for instance—in those same communities and among that same foreign population? Do these Protestant Communions conceal the fact that they are Protestants?

And as to the word Protestant being a barrier to our success in foreign countries, we may at once eliminate China and Japan, for we have not sent our missionaries there to build up a branch of the Protestant Episcopal Church, but to plant the seed of Christian truth and let those great peoples develop in their own way their own branch of the holy Catholic Church. The Philippine Islands may also be eliminated, since the Bishop's avowed policy is to abstain from missionary work among the Roman Catholic population.

In short, the alleged loud call from the mission fields of the Church for a change in the name of the Church dies down to a very feeble whisper from a few very feeble missions in Mexico and Cuba. But were the call ten times as loud as it is, there are other ways of answering it than the one proposed—and it were a strange and unnatural policy to grieve and alienate scores of thousands of the Church's children in America in order to propitiate a handful of the Latin race.

10. Undoubtedly one of the most persuasive arguments brought forward in favor of this proposal was its seeming eirenic character. It was presented as a compromise which should quiet once and for all the agitation on the subject in the Church.

To us, however, it seemed rather a surrender than a compromise, for the Protestant party were asked to give up a substantial asset in surrendering the word "Protestant," while the Catholic party were in exchange to cease an agitation, and even of that there was, and could be, no guarantee. The joint resolution, which it was proposed to offer in case the alleged compromise was adopted, did indeed declare "That by such action there is intended or implied no changed relationship . . . to principles established by or through the Reformation of the Church of England, as those principles are enshrined in the Book of Common Prayer." But that assurance, though made no doubt in good faith, did not carry conviction. It could not change the great outstanding fact that the Protestant name of the Church had been abandoned. The world would believe that in abandoning the name we had abandoned the thing, and the conclusion could hardly be avoided that the change indicated the triumph of the anti-Protestant party in the Church. There was room also for large difference of opinion as to what were the real principles established by the Reformation. We remembered the words of a distinguished divine of the High Church school, who said, "The genuine principles of the English Reformation are embodied in the First Prayer Book of the English Church, and any alterations or revisions of that book were the result of a departure from those principles."

Thus, there was danger of complete misunderstanding between the different schools in the Church; for we of the Protestant school are of the opinion that the Reformation was only inchoate when the First Prayer Book of Edward VI. was adopted.

Washington, D. C., December 6, 1910. RANDOLPH H. MCKIM.

THE UNIVERSITY OF THE SOUTH.

To the Editor of The Living Church:

IN a recent number of THE LIVING CHURCH appeared an article on the pastoral letter of the Southern Bishops in which Churchmen are urged to consider the claims and needs of the University of the South. Apropos of the concluding paragraph I would call attention to the action of the University authorities in establishing a commission consisting of Rev. Arthur R. Gray, Rev. W. S. Claiborne, and Mr. A. C. Leigh. Mr. Gray, as chairman, is therefore the financial agent of the University and will soon open a central office in Atlanta, Ga., for information and publicity. He will be pleased to correspond with or personally interview any one interested in or desiring information about Sewanee.

December 7, 1910. WILLIAM B. HALL,
Vice-Chancellor.

COMMISSIONS ON LIVING CHURCH SUBSCRIPTIONS FOR THE CLERGY RELIEF FUND.

To the Editor of The Living Church:

YOUR plan of giving one dollar out of each new subscription obtained by Churches for THE LIVING CHURCH, to the General Clergy Relief Fund and adopted by the Church of the Advent, Boston, Mass., through a curious blunder in our acknowledgments in the Triennial report has not received the credit deserved nor the publicity I desired to give it. I therefore am writing this letter at the instance of Dr. van Allen in order that credit may be given where credit is due. I sincerely hope that we may see a steadily increasing number of persons who contribute in this way to the Fund. We welcome every new plan by which contributions can be given to the present and permanent work of the society. As we have said elsewhere: "Whatever funds may be established or enlarged, the pressing daily needs of the aged, the infirm and the widow and the orphans must be met."

Rev. ALFRED J. P. MCCLURE,
Treasurer, General Clergy Relief Fund,
The Church House, 1129 Walnut St., Philadelphia, Pa.
December 6, 1910.

[This refers to an offer made some time ago on behalf of THE

LIVING CHURCH, and still in force, that where any of the clergy or others were ready to undertake a systematic effort to obtain subscriptions in a parish for THE LIVING CHURCH, a commission of $1.00 on each new subscription would be paid into any fund, local or general, that might be designated. In connection with such an attempt at the Church of the Advent, Boston, the General Clergy Relief Fund was designated as beneficiary. Mr. McClure's letter relates to an omission to give credit in his triennial report to these contributions.—EDITOR L. C.]

SUFFRAGAN BISHOPS.

To the Editor of The Living Church:

ALL honor to the great diocese of New York for giving the Suffragan both a seat and a vote! That, surely, is a fine type of "provincialism" which must commend itself, even to the editor of THE LIVING CHURCH. Certainly, New York has acted wisely; and I trust that the House of Deputies, three years hence, will go and do likewise.

And may I burden your columns further? Pardon the personal reference. I am one of the many unfortunates, or fortunates, if you please, who failed again and again to secure the floor in the discussions of the Preamble, the Title-Page, and Suffragan Bishops. I say this, not to find fault, but to state a fact and so to explain my speaking here. I beg then to say here and now, that in my humble judgment the vote of the greatly attenuated House of Deputies, in the last hour of its session, not to concur with the House of Bishops in giving Suffragans a vote in the Upper House was a needless discourtesy. The House of Bishops had considered the matter of Suffragans and had rejected the proposal. In the meantime, the House of Deputies had also considered the matter, and had voted in favor of Suffragans. This action was made to appeal to the House of Bishops, so that the Upper House reconsidered its action, receded from its position, concurred with the action of the Lower House, authorized Suffragan Bishops and gave them both a seat and a vote in the House of Bishops. Then the House of Deputies, rejoicing in the Bishops' concurrence as to Suffragans, rejected the Bishops' provision giving the Suffragan the right to vote! Surely, there is a place, even in legislation, for the courtesy of a sweet reasonableness. And would it not be well to let the Bishops regulate the affairs of their own House? If the members of the Upper House desire to accord the right of voting to their prospective Suffragan brethren, why should they not do it? Why should the House of Deputies meddle with the purely domestic arrangements of the House of Bishops? The Upper House had graciously bowed to the wishes of the power. *Noblesse oblige.*

Moreover, the vote of non-concurrence is the act of an overcautious timidity. It exclaimed, "We must go slow; we don't want to give them a vote; we don't know what kind of men we shall get for Suffragans." But, why are ye so fearful? The choice is entirely in the hands of the Bishop, the clergy, and the laity of the diocese. Can they not trust their own judgment? They will get just what they choose. And if the members of a diocese will use their God-given common sense and refuse to be turned aside through ecclesiastical politics, they will get for the office of Suffragan the ablest and best men in this American Church, men who may well be trusted with the right of suffrage in the House of Bishops or anywhere. To the timid uncertainty as to the kind of men that may be secured for the office of Suffragan Bishop, I beg to repeat what was said to me by the Rev. Dr. Huntington at Richmond in 1907, after the debate on Suffragans, in which much was said about an "inferior office" and "second class men." It will be recalled that the thought then uppermost was that of a Suffragan for the Church's work among the Negroes. This man, so highly endowed, intellectually and spiritually, this presbyter of such great distinction and achievement, and now of ever blessed and glorious memories, said: "If I were only ten years younger, I should deem nothing a greater honor than to accept such an office, and devote the remainder of my days to its work." There are not many, if any, William Reed Huntingtons to-day, to say: "Here am I; send me." He was a man in a thousand. But the Church's ablest and best men will respond, if the Church calls them; and they will answer with their lives.

And the vote of non-concurrence is the act of a very short-sighted statesmanship. It was said, "No, don't give Suffragans a vote in the House of Bishops; we don't want legislators, but good missionaries." I humbly submit that, if a man is fit to be a Bishop in the Church of God, he is fit to vote sanely and safely on any question that may come up for consideration in the House of Bishops. The possible number of Suffragans need inspire no fear. The canon which permits only two suffragans in a diocese disposes once for all of the dreadful vision of a Bishop of a great urban diocese with his six or eight suffragans moving irresistibly on the House of Bishops, and out-voting his episcopal brethren of half a dozen other dioceses. So in matters of legislation the House of Bishops may be relied upon to take care of the probable handful of Suffragans. Some men seem to conceive of a Suffragan as a sort of episcopal "man of all work." Very well. A royal personage has upon his crest *"Ich dien."* If we learn by doing, the Suffragan has a special right to speak; and the Church *needs* his vote. He will be a man of the people. Certainly he will have no time to weave the cobwebs of merely academic views in the fancied cloistered ease of his diocesan. Of course the scholastic seclusion of the diocesan is a mere fiction; but the Suffragan simply must be in vital touch with the varied life of his metropolis and *en rapport* with the social, civic, and religious problems of his day. And so the vote of his practical experience will be of inestimable value to the House of Bishops. The denial of a vote to the Suffragan in the upper house means a distinct loss to the House of Bishops and a great loss to the Church and the people.

Therefore, I trust that the House of Deputies, in 1913, will rise to the courteous, reasonable, and wise statesmanship of the diocese of New York.

MARTIN AIGNER.

December 3, 1910.

OBSERVANCE OF THE NATIVITY.

To the Editor of The Living Church:

THIS is a day of such wonderful progress and promise that I am hopeful for reform in the observance of the birthday of our Blessed Lord. I have no malice towards Nicholas the Saint and Bishop, but I object to any thing or person being substituted for Christ on *His* own day. Not only is the buffoonery and unjustifiable deception of the "Santa Claus" myth objectionable and wrong in itself and productive of a harvest of distrust and doubt, but it displaces that which is in every way preferable. Let Christ's Mass day be observed as indeed the children's day of joy, filled with lessons of love toward all mankind, with gratitude to God for His unspeakable Gift, and with adoration to the Christ Child, our Lord and our God.

Louisville, Ky., Advent, 1910. ARTHUR GORTER.

THE ALTERNATE LESSONS.

To the Editor of The Living Church:

MAY I inform the Church through you that the Tables of Alternate Lessons, authorized to be used until the next General Convention, have been printed in convenient pamphlet form and a copy is being mailed to every clergyman having parochial charge? Until the edition is exhausted, a copy will be sent postpaid to any address on receipt of eight cents in stamps, or in packages of ten or more at six cents each.

The "Constitution and Canons" is in press and the Journal is well under way. Notice of dates of publication and conditions of distribution will be given later. HENRY ANSTICE, *Secretary.*

LOVE IN THE HOME.

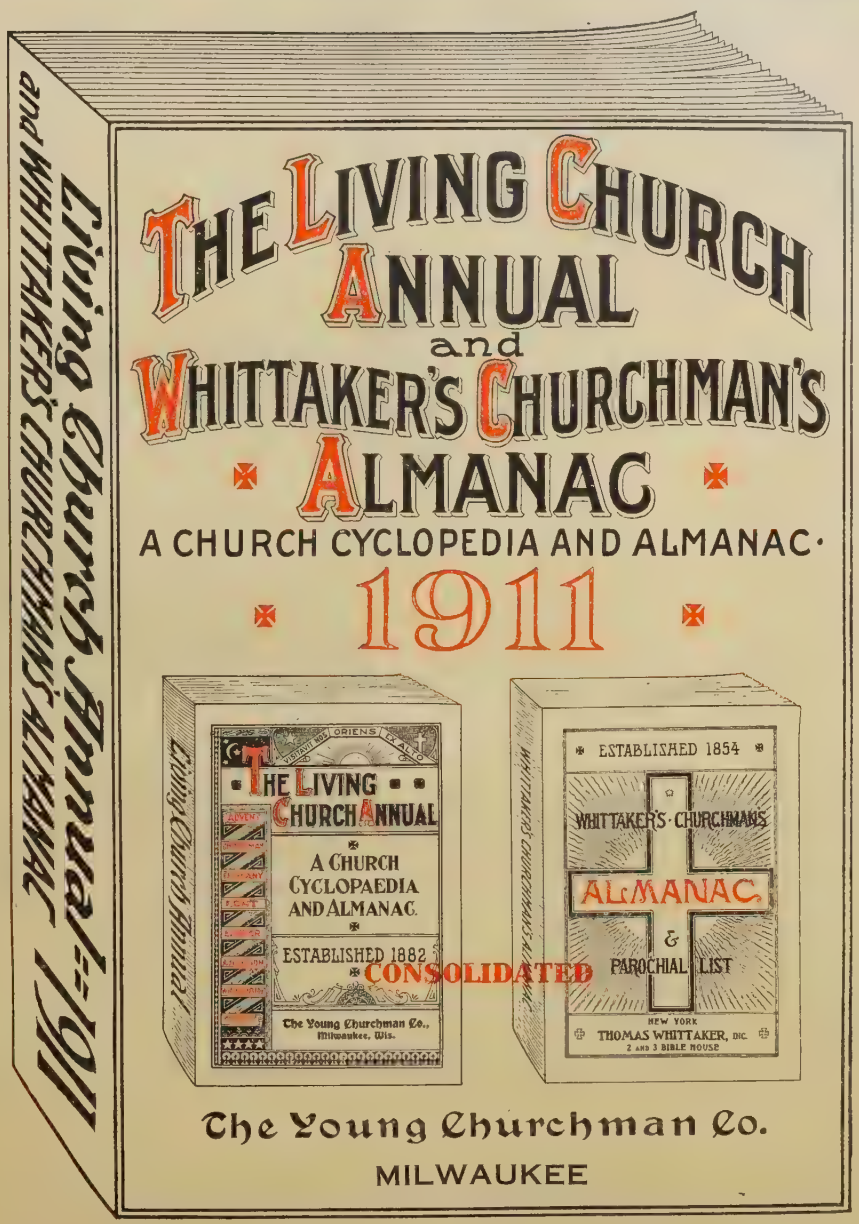
ETHICAL CULTURE cannot save the world. Men have imagined in every age of the world's history that if the world could be brought to a high state of ethical knowledge and practice, misery, poverty and woe would cease. Undoubted evidence is at hand that all the modern exploitation of ethics does not satisfy the hunger of the soul. The founder of the "Society for Ethical Culture" in Brooklyn, Prof. Leslie Willis Sprague, has recently confessed in an evangelical church in that city that ethical culture has failed to satisfy the real needs of his spiritual life. He has resigned his position with the society and says: "I have come to feel more and more strongly the deep need in my own life and in other lives of public worship at stated intervals as an indispensable means of keeping alive and dominating this sense of worship. And I can but feel that he who from criticism or negation is cut off from participating in the great hymns and anthems, chants and prayers, even the historic statements of faith, is indeed poor and in a way to become impoverished in soul."—*Christian Observer.*

WHERE REAL DEMOCRACY RESIDES.

"I believe that nations ought not to be classified only by the apparent form of their constitutions," declared Dr. Albert Suedekum, a member of the German Reichstag, in an address given recently before the Chicago City Club. "There can and may be more real democracy and freedom in many monarchies with mediaeval customs, than in republics where a hundred individuals hold the position of uncrowned kings, or where a gang of unscrupulous politicians control the destinies of the people. The constitution of Prussia, the most influential of the German states, is little better than that of Russia, but now, even in Prussia, the 'model state of class privileges', there is a strong democratic development, which has reached its highest advance in South Germany. The day on which Germany nationalized the railways, which is more than thirty years ago, marked the beginning of a new epoch in the history of that country. You perhaps were told that it was merely a financial and military measure, designed to strengthen the force of the government. To a certain extent that is true, but the measure could not have been carried into execution, even by as able a statesman as Bismarck, unless he were backed by a strong and unchecked public opinion, and the practically unanimous desire of the people to get the control of natural monopolies into their own hands."

READY DECEMBER 19, 1910

Every Churchman Needs It!



The Young Churchman Co.
MILWAUKEE

Paper 50 cents; Cloth 75 cents. Postage 7 cents

Among the contents of the volume for 1911 are the very valuable **Cyclopedia of the Church,** October 1, 1909, to October 1, 1910.

The Kalendar and Lectionary and, also the Alternative Lectionary for tentative use authorized by the General Convention of 1910.

Portraits of nine Bishops and Bishops-elect.

The usual very full and complete parochial, diocesan, and general information, including the year's statistics of the Church, and also the table of statistics reported to the recent General Convention by the Committee on the State of the Church.

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Special for Sunday Schools

The following list of Christmas Cards from Mowbray's, London, will be furnished to Sunday Schools at the very low rate of $2.60 per hundred, express charges or postage prepaid. All are printed in colors, and beautiful in design and ornamentation. The large cards are suitable to hang on the wall. The cuts show the design, and the sizes are given in inches. Order by the numbers from THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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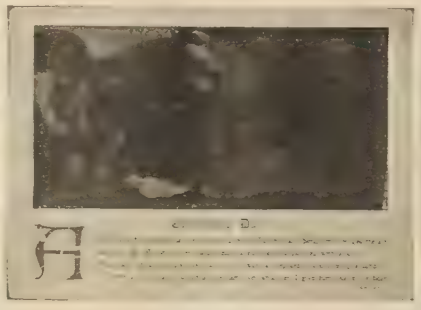

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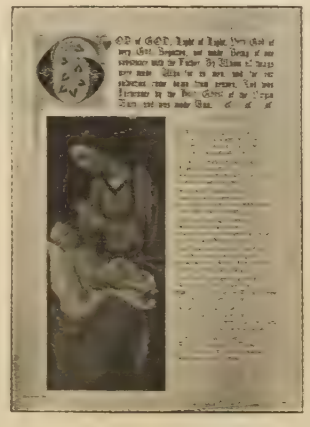

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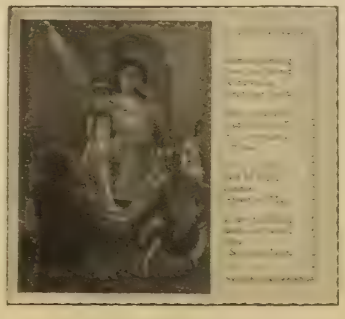

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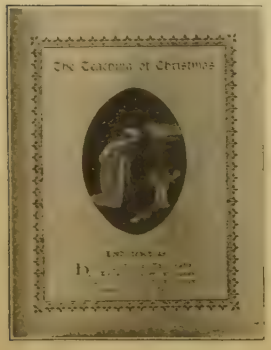

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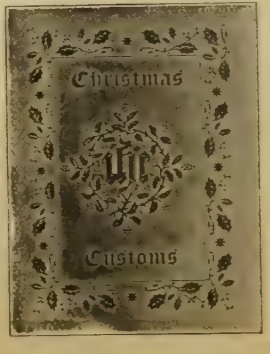

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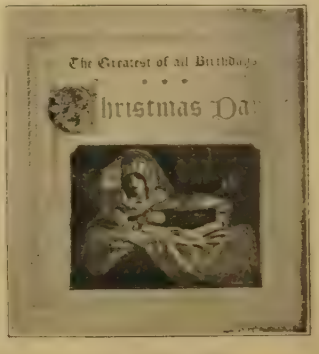

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We have a new, cheaper edition of the same general character as the above. Price, ... at the rate of $2.00 per hundred, postpaid. The text is the same, and for the most part the pictures.

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N. B.—Orders sent on these blanks are discontinued at expiration unless otherwise ordered.

Literary

TRAVEL AND DESCRIPTION.

We find rather fewer books than usual appropriate to the foregoing heading, but what there are are admirably in quality. The weird Gaelic music of which most of us know so little is the prevailing motif in *The Song Lore of Ireland,* by Redfern Mason. Herein we have the history of the Irish people told in their song, and the plaintive pathos that attaches to so much of their music well symbolizes their history (Wessels & Bissell Co., $2). A walking trip through the Harz forest is the chief theme of *In the Footprints of Heine,* by Henry James Foreman. The narrative is related in such wise as to give German conditions and German history a realistic tone. The author is well known as in the front of literary critics of the day (Houghton Mifflin Co., $2). The sights and inward realities of Berlin are depicted in *In the Kaiser's Capital,* by J. F. Dickie, D.D., pastor of the American Church, Berlin, 1894-1908. World-famed characters who have borne some relation to Berlin receive a considerable part of the interest in this volume, which is replete with anecdotes (Dodd, Mead & Co., $2). Alpine flora is shown to splendid effect in the handsome plates, in natural colors, which adorn *Summer Flowers of the High Alps,* by Somerville Hastings. There are twenty-two of these plates and the descriptive matter tells the habits and appearance of the plants (E. P. Dutton & Co., $2.50). One's days in Switzerland, all too few to most of us, come rushing back with reverent memories of peak and valley when one turns the pages of *An Overland Châlet,* by Edith Elmer Wood. The illustrations are good and the travel descriptions enumerate just such sensations as one remembers to have enjoyed when first the glories of the snow-crowned Alps burst upon him (Wessels & Bissell Co., $1.50. Much less familiar to most of us are the scenes depicted in *Finland as it Is,* by Harry De Windt, F.R.G.S., and we are told that even the ubiquitous Cook has not yet discovered the golden possibilities of this land in the North. Happily this author has discovered much of loveliness and tells it most pleasingly, with abundant humor bubbling over, here and there (E. P. Dutton & Co., $1.50).

Passing now to Spain we have a large quarto volume by C. Bogue Luffmann entitled *Quiet Days in Spain.* It lacks illustrations, but in fine large print it describes the romantic country so well as to give an excellent picture of the social customs of the people as seen by an outsider (E. P. Dutton & Co., $2). The same land is depicted in a much smaller volume crowded with halftone illustrations entitled *Things Seen in Spain,* by C. Gasquoine Hartley. The pictures here make up for their lack in the other volume, and the two books together afford an admirable portrayal of Spanish life (E. P. Dutton & Co., 75 cents). Two substantial looking volumes have to do with phases of English description. *The Avon and Shakespeare's Country,* by A. G. Bradley, will be particularly attractive to Americans, who may almost be said to know more about that particular portion of the mother land than most Englishmen know. The illustrations are color plates of great attractiveness, and not only the Avon and Stratford, but Warwick, Kenilworth, Rugby, and other near-by places live with renewed interest in these pages (E. P. Dutton & Co., $3.50). Not less attractive, though presenting less well known subjects to Americans, is a quarto volume, *English Episcopal Palaces* (*Province of Canterbury*), edited by R. S. Rait. The side lights on English history here brought to the surface are as entertaining as they are valuable. The illustrations are halftones of the palaces and of some of their more distinguished occupants in bygone centuries (Constable & Co., London). Just one descriptive volume has to do with our own country, but it is a handsome one. In *In the Catskills,* Selections from the writings of John Burroughs, with illustrations from photographs by Clifton Johnson, we have that most beautiful and romantic of American neighborhoods thoroughly depicted by the photographic art of Clifton Johnson, with the descriptive art of John Burroughs, who sees everything. The combination is a happy one in portraying the beauty of this section (Houghton Mifflin Co., $1.50).

MISCELLANEOUS HOLIDAY BOOKS.

So many are the volumes appropriate to Christmas gifts that deserve to receive a place in literature generally, apart from this temporary character, that one hardly knows where to begin and where to stop in chronicling them. Unhappily in our brief space we can do little more than that.

There are two attractive biographical series uniform with each other, published under the respective names of *Days with Great Writers* and *Days with Great Musicians,* at 50 cents per volume. The subjects of the first series are Thackeray, Dickens, and Robert Louis Stevenson; and of the second, Beethoven, Mendelssohn, and Schubert. The handsome illustrations refer rather to the writings or compositions of the subjects than to their own personal biographies. The volumes are very attractive (George H. Doran Co.). A more substantial study in biography is *The Corsican, a Diary of Napoleon's Life in His Own Words,* well described as marking an "epoch in Napoleonic literature." Here the inner life and the thought of the great maker of history are given to us in his own language, and a new light is thrown upon many of the chapters in his history, which is the history of nineteenth century Europe (Houghton Mifflin Co., $1.75). There is a volume of *Standard Musical Biographies,* a handbook setting forth the lives, works, and characteristics of representative composers, by George P. Upton, uniform with the other volumes relating to operas, oratorios, etc., by the same author. These biographies, the subjects of which are the composers of the last century, tell us in interesting style of the conception and development of the musical compositions which we have learned to love. The book is replete with illustrations (A. C. McClurg & Co., $1.75). Also of interest to musicians is *My Voice and I,* or the relation of the singer to the song, by Clara Kathleen Rogers (Clara Doria). The authoress believes that she is able to point out "certain radical errors in the education of singers," which if corrected might produce much better quality in their work (A. C. McClurg & Co., $1.50). The drama is brought before us in two of the plays of Maurice Maeterlinck, of which *The Blue Bird,* a fairy play in five acts, is issued in a handsome edition with wide margins and with a photogravure portrait of the author as the frontispiece (Dodd, Mead & Co., $2); while *Mary Magdalene,* a play in three acts, is an ordinary library 12mo. (Dodd, Mead & Co., $1.20).

Old People, by Harriet E. Paine, is a charming study in the possibilities of advanced age, characterized by an unfailing optimism (Houghton Mifflin Co., $1.25). *Our House and the People in It,* by Elizabeth Robins Pennell, is a homelike study of the people and the things that come close to the writer and so to any one of us, in which there are many happy displays of character study and in which one's own experiences are brought quickly to memory (Houghton Mifflin Co., $1.25). *Among Friends,* by Samuel M. Crothers, is a book of essays by a bright and well known writer. One of the brightest of these is entitled "The Colonel in the Theological Seminary," which, if there were nothing else, would make the book well worth reading (Houghton, Mifflin Co., $1.25). Introduced by the same author is *The Book of Friendship,* in which many writers are drawn upon for their best thoughts on the general subject of Friendship, so that the book is a small sized anthology of the subject. (Macmillan Co., $1.25). Another of Dr. J. R. Miller's attractive books uniform with those that have preceded this during a number of years past is *The Beauty of Every Day* (Thomas Y. Crowell & Co., 65 cents). A little book arranged for the use of every day and containing a poem and a prayer is *The Optimist's Good Night,* by Florence Hobart Perin, author of *The Optimist's Good Morning.* The prayers lack liturgical character, being selected generally from those evidently not familiar with the liturgical wealth of the ages (Little, Brown & Co., $1.50). Two little books of short extracts from many writers are respectively *Love, Friendship, and Good Cheer,* compiled by Grace Browne Strand, and *Faith, Hope, and Love,* by the same compiler (A. C. McClurg & Co., 50 cents each). A sumptuous looking volume, with tint borders to the pages and the finest photogravure illustrations, is *The Golden Road,* by Frank Waller Allen, in which a Kentucky story affords the setting for the beauty of illustrations (Wessels & Bissell Co., $1.50).

Collectors and experts will be interested in a volume, fully illustrated, entitled *Porcelain and How to Collect it,* by Edward Dillon, M.A., with thirty-six illustrations (E. P. Dutton & Co., $2). An invention of our own day which has become so wholly a matter of course that few remember its interesting story is *The History of the Telephone,* by Herbert N. Casson (A. C. McClurg & Co.). A little book privately printed but well made and replete with halftone illustrations of heroes of the Civil War is *The Blue and the Gray,* by Janet Jennings, author of *Abraham Lincoln, the Greatest American.* The cover design is an American flag on gray boards (Cantwell Printing Co., Madison, Wis.). Those who are willing to cultivate the art of being entertaining will be assisted by a little volume, *Story Telling, What to Tell and How to Tell it,* by Edna Lyman (A. C. McClurg & Co.). Finally we have, appropriate to this day, a reprint of *Darius Green and His Flying Machine,* by J. T. Trowbridge, with its pen and ink illustrations. The original flying machine evolved from Mr. Trowbridge's fertile brain is curiously unlike the actual product of the present day (Houghton, Mifflin Co.).

LETTERS OF LAFCADIO HEARN.

IN A POSTHUMOUS volume of the *Japanese Letters of Lafcadio Hearn,* edited by his biographer, Elizabeth Bisland, one receives many sidelights upon Japanese life and character and also upon the life and the character of their writer. One feels that, however Mr. Hearn may interpret things Japanese to Westerners, he has not very successfully interpreted things Western and the occidental conscience to the Japanese. Few men are entitled to have their letters published. Of fewer men are the letters really worth reading. Mr. Hearn perhaps escapes characterization as of the majority because of the breezy style and the continual kaleidoscope of his thought, but his letters do not heighten his fame in material degree. [Houghton-Mifflin Co., $3.00.]

BETHANY.

Some spots on earth are classic and renowned,
Because there genius fanned into a flame
The brains and souls of bright ones, and unbound
Their mental fetters, winning world-wide fame.

But little Bethany, in Holy Land,
A hamlet sweet, on Mount of Olives' slope,
Touches our hearts with friendship's magnet wand,
Drawing us closely to the Christian's hope.

Here Lazarus and sisters dwelt in love,
And gladly met the ever-welcome Christ,
While Heaven bent down, with softness of the dove,
To whisper blessings on that holy tryst.

Slight not fair deeds of Genius, or their fame,
God works through gifted minds His will and plan,
But Heaven-born Friendship wins herself a name
Among the angels and true sons of man.

Washington, D. C. JOHN M. E. MCKEE.

GOD'S COMFORT.*

BY BARBARA YECHTON,

(Author of *We Ten; A Lovable Crank; A Young Savage; Denice's Garden,* etc.)

A YOUNG moon was rising above the crest of the bluff. Slender shafts of light lay on the river, and, across the sand bar, on the ocean beyond. In the rustling tree-tops, below the lofty piazza, here and there a silvery leaf was thrown up. But the piazza itself was still in thick darkness. And in the darkest corner of it, enshrouded in vines, a woman was grieving.

She had had trouble in her life, and some care; but for many years a great joy had been given her: a beautiful protecting love, which had enveloped and blessed and shielded her, upon which she had leaned with the utmost security. And then in one short week all had changed. He lay under the sod in the cemetery; and she was alone in the world, a desolate, broken-hearted widow, beaten to the very earth by the awful affliction that had befallen her.

No other woman, it seemed to her, had ever had such a husband. Memory, with torturing fidelity, brought to her his constant thought and ever watchful, loving care of her. She had been his child, his wife, his most precious possession—and with lavish devotion he had made it evident to her. The morning kiss, given with the ardor of a lover; his never failing injunction, over which she always laughed, before he left her for the day, "Now, be sure you take good care of my sweetheart, until I come home!"—Oh, how could she ever live without him!

She could see the glad light spring into his eyes, when, occasionally, she went to the laboratory to meet him, and they two walked home together in the afternoon light? How fondly he had held her elbow in the hollow of his hand; how gaily he had chatted as they wended their way. He had carried her trials, but never imposed his own upon her. She had not realized it then, but now, ah, *now* she knew that he had stood like a strong rock between her and worldly care. They had grown to be the complement one of the other; their love a cherished, fragrant incense which each offered to the other. Life without him stretched before her as a black, loathsome valley of dreary desolation.

That morning, barely a week before the awful day of his seizure, when he came leaping up the stairs into the room again—"I've come back for a special good-bye," he had said, with a roguish smile at her surprise. "I've a big experiment on hand for to-day—I want an extra big smile and a 'best' kiss from you, to help me through it."

Before her mental vision rose his dancing eyes, the handsome face aglow with love for her. Soul and body ached, with an intolerable longing, for one sight of that dear face, one touch of those deft, eager, loving hands! To live the rest of her existence without him—Oh, dear God, if she might only die!

She writhed in agony of spirit, in that dark corner, and low convulsive sobs broke from her lips.

A light step, a faint swish of skirts, and the Other Woman laid her hand gently upon the shoulder of the weeping one.

"Forgive my intrusion. I feel so keenly for you," she whispered, in a tone of warm sympathy that went to the sore heart of the widow.

"Oh, have I disturbed you with my grief? I tried to be quiet—but oh—" The woman's voice was lost in another storm of sobs, which she strove vainly to control.

"Don't try to crush down your emotion. Cry, my dear, cry, it will relieve your sad heart. There is no one on the piazza now but old Mr. Peck, and he is deaf. The young people have all gone."

"I try—to be brave—I do try; but oh, it is so hard!" the Woman said, her head down upon her clasped hands, her tears flowing fast. "Oh, why should this awful loss come to *me?* Other women have their husbands until they grow old together, why should *mine* be taken away? Why should God punish me so cruelly?" she cried wildly. "I didn't know it then—but I must have been very, very wicked to be punished so severely."

"Hush, dear; don't say that," the Other Woman urged quietly. She stroked the Woman's wavy hair with a gentle, sympathetic touch that was very soothing. Neither could see the other's face in the darkness. "The God Who gave His only and belovèd Son to suffer and die on the cross for you, would never 'punish' you 'cruelly.' Never! He loves you, child, and He loved your husband."

"He let my darling suffer; oh, the agony he suffered!" The Woman's voice grew sharp; she wrung her hands. "I prayed that I might suffer in his stead. Oh, how eagerly would I have done it! . . . And then, O God! O God!—I—*I* that loved him so dearly—*I* prayed that he might be taken away! My heart's love, my precious darling, *I* implored God to take you away from me, to spare you suffering! And now, Ah, what would I not give for one sight of your dear face, even the merest touch of your hand!"

She dashed the scorching tears from her cheeks, and looked up at her friend.

"My husband was so handsome, so good, and very, very clever!" she cried proudly, a pathetic break in her voice. "Everybody loved him, and he was rising rapidly to the head of his profession. He did work for God, too, charity work, lots of it, and his experiments were to benefit the world, not for himself. Great men—learned men, I mean—were taking notice of Ralph's splendid work. He was useful, he was good, he went to church, he tried to serve God." Her voice trembled. "Oh, why, then, did God send him that cruel illness and take him away from me?"

"Let me tell you a parable," the Other Woman said, slowly, reminiscently. She came nearer, and laid her hand caressingly upon the Woman's shoulders, as she sat huddled in a piazza chair. "God has a garden, so the tender little parable goes, in which He has planted many flowers, some rarely sweet and beautiful, some others plain and ordinary, even coarse. But He planted them all. Every day God walks in His garden, and always He plucks a flower. Sometimes He takes the poor, drooping, tired flowers, or a little one just budded. And sometimes He chooses one of His most rare and beautiful blooms. Your husband was one of God's noble characters, a beautiful flower. The same divine love that placed him in this world has called him away. It may be that God saw your husband's life work was finished—in this world—and in His loving mercy He called His child, His rare, splendid flower, away, to take up other usefulness above. Had your dear one been spared to rise from that bed of illness, would it have been possible for him to resume, and continue to practise, his profession?" she asked.

She felt the convulsive quiver that shook the shoulders upon which her hand rested.

"No—no!" the Woman replied, in a tense, agonized whisper. "He had over-worked, so they said, for a couple of years, and the paralysis could never be overcome! His splendid intellect would never be the same! They said he could never work at his laboratory again. His mind would be weak." Her last word ended in a sharp, nervous gasp.

"'Sayest thou, I have not played five acts?'" quoted the Other Woman softly. "'True, but in human life three acts only make sometimes an entire play. That is the composer's business, not thine. Retire with a good will: for that, too, hath, meseemeth, a good will which dismisseth thee from thy part.' Dear, a pagan wrote that, many years ago, one groping in the dark after the Infinite Love that rules the world. Surely," she said earnestly, "we who know the Light, and believe in the Love, should, at the very least, have as great confidence in the wisdom and goodness of God towards us. Child, you and I know well that if certain laws which govern our natural bodies are disregarded or broken, certain results are inevitable. Your husband, better than most of us, must have known this fact. But in his strength and confidence and the absorbing interest of his

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work he forgot it. The illness which followed was not, it seems to me, of God's sending, but the inevitable consequence of transgressing an immutable law of Nature.

"My dear"—she drew the Woman's drooping head tenderly against her bosom, and rested her chin caressingly upon the wavy, brown locks—"my dear, instead of rebelling against God and calling Him cruel, don't you think you should thank Him, on your knees, for His mercy to your dear one? Instead of leaving him here to suffer and grow desperate in uselessness, the Lord has called His child to a far wider sphere of activity and to a realm where there is no pain, no suffering, for Almighty God is there. Think"—her arm tightened around the widow's figure, a wonderful tenderness came into her voice—"think! Could you have borne it to see him less than his old, strong, brilliant, happy self? How could *he* have endured such an existence of utter uselessness? Believe me, there are worse things than death. Thank God, thank Him with all your soul, that He took your darling from the evil to come."

"I never—thought—of *that*—" faltered the Woman. And there was a little silence.

Then, with an impetuous movement, she withdrew herself from the encircling arm of her friend. Far above the bluff the moon now rode, in a clear, deep azure sky, throwing innumerable patterns of dainty leaf tracery upon the piazza floor, and disclosing the strained white face and sombre eyes of the grieving woman.

"Tell me," she cried eagerly, her hands outstretched, as though to wrest an answer to her burning questions, "oh, tell me, Do you believe in a future life? Where is my darling gone? One hour he was with me, his dear eyes looking into mine, full of love and pity. Ah, *he* knew the awful desolation that was before me! The next hour he lay cold, lifeless, dumb, blind, unheeding my awful anguish and loss as though he had never loved me! What does death mean?" she demanded, in intense excitement. "Has my husband's beautiful spirit—that mysterious something which we call soul—ended in nothingness, in utter annihilation, merely dust to dust, and that the end of it all? Or will he lie in a dreamless sleep in the grave until the Resurrection Day? *Is* there a resurrection? Is there really another life, or is all that only a vain tale, conjured up by earthly imagination to comfort the credulous? Is there a life beyond the grave? Who can tell? Who has ever returned from the dead to tell us? Oh, answer me, answer me, if you can!" she implored, breaking into sobs. "These questions crowd upon me thicker, heavier, until sometimes they drag me down into a pit of blackest despair! Oh, help me!"

The Other Woman lifted her head with a certain glad, free movement.

"I, too, have walked in the Dark Valley of Bereavement," she replied. "And I say unto you: With all my heart and soul and strength I believe in the resurrection of the dead, and in a life beyond the grave." Her calm, unshakable conviction fell like balm upon the Woman's troubled spirit.

"This belief is more to me than life; it is stronger than death. And we who call ourselves Christians should not sorrow for our dead as do those who have no hope," went on the Other Woman, with gentle yet impressive earnestness. "We believe in the Bible, the Word of God, and the Bible assures us that there *is* a future life. You say, no one has returned from the grave? Child, do you forget that Jesus Christ rose from the dead on the third day after His lifeless body had been laid in the tomb? His resurrection is, to us who believe in Him, the faithful promise of our resurrection from the dead."

"You remember"—the Other Woman spoke slowly, with pauses between her sentences—"when He appeared to Mary, in the garden, He told her He had not yet ascended to His Father. Where had His Spirit been from that awful Friday until the resurrection morning? St. Peter tells us our Lord had been in 'the place of departed spirits.' That place, *I* believe, is where your dear one's spirit is."

"Oh, not in torment! He was so good—so pure-hearted," broke in the woman breathlessly.

"No, No! Not a place of torment, but of progression," came the reply, with quiet, reverent confidence. "We read in God's Word that in this intermediate place Jesus went and preached to the spirits of those long dead, even from the time of Noah, who had been disobedient. Would He have done that were there not opportunity for those disobedient souls to make progress in repentance toward a higher life? There *is* progression in the place of departed spirits."

"Where is it, this place?" the Woman asked timidly, a mist of yearning in her uplifted eyes. "I used to go to church and read my Bible in the old happy days, but now I can't remember anything save only grief. Where is this place? Do you know?"

The Other Woman brought her gaze back from the waves of the ocean, far across the sand bar dancing and gleaming beneath the moon's bright rays.

"Well," she said hesitatingly. Then her eyes rested upon the exquisite white light of the evening star, which followed the moon; and she spoke.

"Our Lord Jesus Christ Himself has told us that in our Father's House are many mansions prepared for us," she said. "It has come very forcibly to me sometimes that perhaps the stars are the 'many mansions,' our place of departed spirits, where we shall pass our waiting time until the last great day and be given opportunity to do service for God and attain to a higher, better life, those who have led saintly lives in one star, in others those—"

"Oh, no, no, no!" broke in the Woman, with a wail of bitter anguish. "Not that, oh, not in separate places! For then I should never, *never* meet my darling or be with him again. He was born good and noble, holy; he would be in God's best mansion. But I am not like that"—(convulsive sobs shook her from head to foot)—"I have been wicked. Oh, I see it now! I have been selfish, wrapped up in the earthly love God gave me until I grew selfish, utterly wickedly selfish! Now God will separate us; Ralph and I will never, never meet again! I shall never see him again."

"What is the use of me trying to be good," she cried out suddenly, turning fiercely upon the Other Woman, "to get to heaven? My darling husband will be in another place, separated from me! And doesn't Jesus Himself say there is no marrying or giving in marriage in heaven? I don't mean to be impious, but oh, how can God, or Christ, in His awful majesty and holiness, know what earthly love is, my love and Ralph's? And"—she smote her hands wildly together, almost choking in her anguish of fear—"and heaven wouldn't be heaven to me without my husband. Oh, give me help, help me!"

The Other Woman drew the trembling form into her tender arms, and stroked the wretched, tear-marred face.

"Oh, my dear, my dear, what I told you about the stars is only my own idea—it is not in the Bible. And do put these doubts from you!" she urged, with infinite compassion and sympathy. "Don't you know that our Lord Jesus Christ was Very Man as well as Very God? He understood, as no one else possibly could, every phase of the human heart. He knows well what a grip these earthly ties have upon us. Do you forget that even in the agony of His death upon the cross He yet had thought for the earthly future of His beloved mother, and gave her into the care of St. John, the one of all His disciples best able to provide for her? He attended a marriage; He blessed little children. Above all, dear, for your heart's comfort, remember that our Lord chose the marriage relationship as the symbol of the holy love and close union between Himself and His Church here upon earth, His people, a union which He tells us shall never be dissolved. When doubts arise and fill you with dread, remember, and be sure that Christ will never separate you from the love of your husband in heaven. Only sin on your part can do that. Death alone cannot separate you from him."

"Oh, bless you, bless you for that!" The Woman caught her friend's hand passionately to her lips. "When the awful desolation sweeps down upon me I will rush and fall upon my knees and implore the dear Christ to remember His mother's grief for Him! I will beseech Him to give me the strong hope in my heart of meeting my darling! But will I ever be good enough to go where he is? I will try, oh, I will try. But," she added timidly, "He, the Lord, knows every thought. He knows that deep down in my heart I will be trying to be good and holy, to reach heaven, for my dear love's sake, because I shall meet Ralph, not for Jesus' sake. See how wicked I am! Will He for that cast me out from His heaven where my darling is?"

She held the Other Woman's hand in a tight, frightened grip, her anxious eyes searching the calm, thoughtful face which the moonbeams disclosed. "Oh, tell me!" she moaned.

The Other Woman did not answer immediately. Her free hand moved with soothing, rythmic strokes over the Woman's hair.

"You are God's child, you are groping after Him. I cannot believe that He will thrust you from His presence on account of this earthly love," she said presently, slowly. "He inspired

His apostles to tell us that if we love not the fellow creatures, whom we see and know, how can we love God, whom we have not seen. He knows, dear, that you will grow to love and worship Him, your Saviour, in spirit and in truth. 'For where your treasure is there will your heart be also.' Your dear one is serving God in heaven, and you will try, I know you will, to do your part on earth. That will be pleasing to our Lord, and all good that you accomplish here will be a joy to your husband. For it will bring you nearer to him and to the God whom he worships."

"That"—the earnestness in the Other Woman's voice thrilled to the heart of the poor grief-worn listener—"is the meaning of 'the Communion of Saints.' In these acts of worship we reach up our weak, human hands to meet the strengthening, spiritual clasp of our Saviour, and of those servants of His who have overcome the world. You will grow in grace and strength if only you strive faithfully and pray fervently. The Lord Jesus, who will be our Judge at the Last Day, knows the frailty of our nature, that 'we cannot always stand upright.' He will help you. Read your Bible, dear heart, and pray with all your heart and soul, and peace, God's peace, will come to you. You know 'More things are wrought by prayer than anyone dreams of.'"

A quick step came across the living room and paused by the piazza door.

"Olive!" called a voice," where are you? I am so sorry that we had to leave you! Where are you?"

"I am coming!" answered the Other Woman.

"Oh, you have helped me! You have comforted me and given me hope!" whispered the Woman, clinging to her.

"It is God's comfort," replied the Other Woman. "You will find it in His Holy Word."

They stood a moment, in a close embrace. Then the Other Woman bent and kissed the widow's brow, and went quietly away.

The Woman lifted her pleading hands and her streaming eyes to the wide, moonlit sky.

"Father in heaven, forgive my wicked, rebellious behaviour!" she prayed, with fervent, passionate penitence. "Oh, Jesus, my Saviour, I have sinned against Thee; I have been faithless! But now I believe, I *do* believe, in Thy loving mercy. Oh, help Thou mine unbelief!"

A BLUE POKER CHIP.

IN the Episcopal church at Contentville, evening service was drawing to a close one day last summer—to be exact, on the Twelfth Sunday after Trinity. The wardens had collected the offertory, and were standing in the chancel handing the plates to Mr. Oxton, the rector, for presentation on the altar, when the rector's quick eye discerned among the quarters, dimes, and small change which generally made up the offertory a blue poker chip. The rector was not a man to hesitate when, in his judgment, the time had come to speak if he would be true to his Master. And that time had indeed come. Looking at the offending poker chip, it seemed to be challenging him to speak then and there or else hereafter forever hold his peace.

An instant later the pastor took the plates from the hands of the wardens, and as he did so the congregation arose, as its custom was, for the purpose of joining in the presentation and in singing the words which always accompany it: "All things come of Thee, O Lord, and of Thine own have we given Thee." But the rector, looking straight before him into the faces of the congregation, never moved an inch. It was evident he was going to make an announcement of some kind, and as that was quite unusual at that part of the service, the hush of a great silence suddenly fell upon the congregation, which in a moment became all expectant.

Then in a clear, decided voice the rector said:

"In the alms collected by our wardens and which we are about to ask Almighty God to accept at our hands, there is a blue poker chip. There is only one person who could have put it into the plate, and he, of course, put it in by accident. I will, however, be very glad if he will kindly come to the vestry at the close of the service and redeem his property."

Taking out the chip and laying it on the credence table, the rector then offered the alms as usual, but it was noticed that rarely had the singing of the offertory sentence, "All things come of Thee," been sung with greater fervor than it was on that particular occasion.

After the service was over the parishioner responsible for the chip appeared at the vestry door and tendered a quarter with many expressions of regret at the unfortunate "accident."

It was the rector's opportunity, and he was not slow in seizing it:

"Why, you really don't mean, Mr. ——," he said, "to redeem a blue poker chip with a quarter? I understand it's worth $2."

Somewhat chagrined, the poker player paid over the $2, although as he did so he remarked, half in jest and half in earnest, that the rector seemed to know a good deal about the game of poker.

A moment more and the rector had his turn and the parishioner gave it to him innocently enough.

"Tell me, doctor," he asked, "how in the world did you know that I put that chip into the alms-plate? It passes my comprehension how you could have found it out."

"I didn't find it out; nor did I know it at all."

"But you said only one person could have put that chip into the plate, and while you were saying that you were just looking straight at me."

"My dear fellow," said the doctor, looking his pleasantest and smiling graciously, and quoting, as he did so, some words of Shakespeare about conscience, "I really didn't know you were in church this evening; and as regards only one person having put that poker chip into the offertory—well, two men couldn't very well have put one chip into the offertory, could they?"—*Boston Herald.*

"PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST."

BY MARIE J. BOIS.

ALMOST too sacred a subject to write about, but oh! the depths of mercy shown to the repentant sinner and the peace which follows the bitterness and humiliation of sincere confession. The stirring up of the remembrance of half-forgotten sins; the burning sense of shame when calling each one by its name; the half-reluctant unveiling of them in all their ugliness and wickedness in the pure atmosphere of God's sanctuary, would well nigh be intolerable, were it not for the longing of the soul for mercy from a justly offended God, for cleansing in the precious Blood of her Redeemer, for reconciliation with an infinitely loving and compassionate Father.

Truly it was a master-stroke of the enemy of mankind when he succeeded in throwing such discredit upon confession. To a Protestant mind what visions of untold, unholy horrors does the very word conjure up! That gate is securely barred, fastened as it is by foolish prejudices cemented with human pride. And yet behind it is the bitter but wholesome medicine for the healing of the soul. Poor, deluded sinner! It is as if you would refuse to enter a pharmacy because poisons are kept there, poisons which judiciously mixed and administered would heal your bodily sickness.

"Be not afraid, only believe"—hear the Master's reassuring voice. Unspeakable is the peace with God through our Lord Jesus Christ granted to the soul who, tremblingly but earnestly, has entered that gate and hidden nothing of her loathsome sickness, Sin, from the heavenly Physician. Well may she sing:

"My sin thus seen, wept o'er, confest,
Turned from and loathed as paining Thee,
As Thou forgiv'st, O Saviour blest,
Is pardoned, cleansed! My soul is free."

THE EARNEST.

BY RALPH ERSKINE GENTLE.

THE earnest is part of the whole. The truest and loftiest conception that we can form of heaven is as being the perfecting of the spiritual experience of earth. The coin or two, given to the servant in ancient days, when he was hired, was of the same currency as the balance he was to receive when the year's work was done. The small payment of to-day comes out of the same purse, and is coined of the same specie, and is part of the same currency of the same kingdom as what we get when we go yonder and count the endless riches to which we have fallen heirs at last.

You have but to take the faith, the love, the obedience, the communion of the highest moments of your Christian experience, free them from all their limitations, subtract from them all their imperfections, multiply them to their superlative possibility, endow them with a continual power of growth, stretch them out to absolute eternity—and you get heaven. The earnest is of a piece with the inheritance.

Church Kalendar

Dec. 4—Second Sunday in Advent.
" 11—Third Sunday in Advent.
" 16—Friday. Ember Day.
" 17—Saturday. Ember Day.
" 18—Fourth Sunday in Advent.
" 21—Wednesday. St. Thomas, Apostle.
" 25—Christmas Day.
" 26—Monday. St. Stephen, Martyr.
" 27—Tuesday. St. John, Evangelist.
" 28—Wednesday. Holy Innocents.

KALENDAR OF COMING EVENTS.

1911.
Jan. 6—Consecration of Rev. J. DeW. Perry, Jr., as Bishop of Rhode Island.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA:
Rev. C. E. BETTICHER, JR.

SOUTH DAKOTA:
Rt. Rev. F. F. JOHNSON, D.D.

THE PHILIPPINE ISLANDS:
Rev. J. A. STAUNTON, JR.

BRAZIL:
Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:
Dr. MARY V. GLENTON of Wuchang.
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:
Rev. C. H. EVANS of Mayebashi.
Rev. J. S. MOTODA, PH.D., of Tokyo.

Personal Mention

THE Rev. R. W. BAGNALL, who for nearly five years has been rector of St. Andrew's Mission Church, Cleveland, Ohio, has accepted the rectorship of St. Matthew's parish, Detroit, Mich.

THE address of the Rev. F. W. BARNETT has been changed from South Glastonbury, Conn., to Newton, Conn.

THE Rev. WARREN K. DAMUTH has not accepted the rectorship of St. Michael's Church, Wilmington, Del., as announced in last week's issue of THE LIVING CHURCH, but is only temporarily in charge of the services at that church.

THE Rev. EDWARD M. FREAR has accepted a chaplaincy in the Pennsylvania State College and has resigned as assistant at St. James', Lancaster, Pa.

THE Rev. CHARLES TABER HALL has resigned from his duties in Hopkinton and South Framingham, Mass., and has accepted the charge of St. Stephen's Church, Fall River, Mass., and entered upon his new duties on the second Sunday in Advent. His address is now 644 King Philip street, Fall River.

THE Rev. HARRY G. HARTMAN has resigned Trinity Church, Shamokin, Pa., and has accepted a call to Calvary Church, Wilkes-Barre, Pa.

THE Rev. R. D. HATCH is at present assisting the Rev. F. M. Burgess, rector of Christ Church, New Haven, Conn., and may be addressed until further notice at 134 Whalley avenue.

THE Rev. BENJAMIN F. P. IVINS has been elected rector of St. Thomas' parish, Plymouth, Ind., upon his ordination to the priesthood, which will be on St. Thomas' Day (December 21st).

ON and after January 1st the address of the Rev. ALFRED G. E. JENNER of Providence, R. I., will be 15 Wrentham street (Dorchester), Boston, Mass.

THE Rev. A. A. JOSS of St. John's Church, Lake Benton, Minn., has accepted an appointment to the Church in Sleepy Eye and Redwood Falls, Minn., with residence at the latter place. He will assume charge January 1st.

THE Rev. JOHN S. LIGHTBOURN has accepted a call to St. Paul's Church, Richmond, Ind., and should be addressed accordingly after January 6th.

THE Rev. HARRY S. LONGLEY, for over eleven years rector of Christ Church, Binghamton, N. Y., has been elected rector of St. Mark's Church, Evanston, Ill., to succeed the late Rev. Arthur W. Little, D.D., and has notified the vestry of his acceptance, to date from February 1st.

THE Rev. T. D. MARTIN has taken charge of St. Andrew's mission, Ludlow, St. Mary's mission, Palmer, and the work at Monson, diocese of Western Massachusetts.

THE address of the Rev. J. M. MCGRATH has been changed from Cincinnati to Ormond Beach, Fla.

THE Rev. BRUCE V. REDDISH has resigned his charge at Hasbrouck Heights, N. J., in order to accept work in Trinity parish, New York City.

THE Rev. OTIS A. SIMPSON has taken charge of St. Alban's mission, Highland Park, Mich.

AFTER January 15th the address of the Rev. WILLIAM C. WAY will be changed from Chicago to 211 South Sixth Avenue, Maywood, Ill.

THE Rev. WILLIAM CURTIS WHITE, curate of Grace Church, Utica, N. Y., has withdrawn his acceptance of the principalship of the Cathedral School for Girls, Orlando, Fla., and has accepted the rectorship of St. Paul's Church, Aurora-on-Cayuga, in the diocese of Central New York, expecting to begin his new work on the Sunday after Epiphany.

ORDINATIONS.

DEACONS.

KANSAS.—On the Second Sunday in Advent, in Grace Cathedral, by the Bishop of the diocese, LUCAS G. FOURIER, formerly a minister of the Methodist Episcopal Church, and A. WORGER SLADE, a former minister of the Reformed Episcopal body. The sermon was preached by the Bishop of Oklahoma and the candidates were presented by the Very Rev. J. P. de B. Kaye. Other clergymen present were the Rev. R. K. Pooley and the Rev. H. Percy Silver. The faculty and twenty-four students of the Kansas Theological School formed part of the procession.

PRIESTS.

NEBRASKA.—On the Third Sunday in Advent, December 11th, in Trinity Cathedral, Omaha, by the Rt. Rev. Arthur L. Williams, D.D., Bishop of the diocese, the Rev. JOHN DOHERTY RICE. The Rev. Robert Doherty, D.D., of Flandreau, S. D., uncle of the candidate, preached the sermon, presented his nephew, and united with the Bishop in the laying on of hands. The Rev. Mr. Rice has accepted the rectorship of St. Stephen's Church, Ashland, diocese of Nebraska, and enters upon his duties on the Fourth Sunday in Advent.

VIRGINIA.—On December 1st, in St. Philip's Church, Richmond, by the Bishop of the diocese, the Rev. S. ALONZO MORGAN and the Rev. JOHN HENRY SCOTT. The candidates were presented by the Rev. John Moncure, D.D., diocesan Archdeacon of colored work, and the Bishop preached the sermon. The Rev. C. A. Somers and the Rev. Emmett E. Miller participated in the service. Both candidates are alumni of St. Paul's School, Lawrenceville, and the Bishop Payne Divinity School. Mr. Morgan, since his ordination to the diaconate, has been in charge of St. Paul's mission, Gordonsville, Va., and St. Margaret's, Orange, in the same diocese. Mr. Scott is the first colored minister to have charge of the work at Grace church, Essex county, Va.

DIED.

BUCK.—At Essex Junction, October 29th, aged 83 years, Mr. ORANGE BUCK, formerly of Buck Hollow and Johnson, Vt.

COOKE.—At St. Luke's Hospital, New York City, December 3, 1910, of pneumonia, Rev. HOBART COOKE of St. Chrysostom's chapel, Trinity parish, in the seventieth year of his age. (One daughter survives him, address, Plattsburgh, N. Y.)

"The golden evening brightens in the West,
Soon, soon to faithful warriors cometh rest,
Sweet is the calm of Paradise the blest.
Alleluia."

LANDON.—In St. Albans, Vt., on December 1st, CHARLES LANDON of Georgia, Vt., son of Mr. and Mrs. William Landon, aged 39 years.

LINSLEY.—In Burlington, Vt., on October 10th, aged 59 years, WILLIAM LINSLEY, a son of the Hon. Charles and Mrs. Linsley, deceased, formerly of Middlebury, Vt.

SPARKHAWK.—In Burlington, Vt., on November 24th, Mrs. LYDIA ANN (HENDEE) SPARHAWK, widow of Dr. G. E. E. Sparkhawk, aged 79 years.

TURNER.—At her home on Portland Heights, Portland, Ore., November 7th, in the eighty-sixth year of her age, ESTHER ANN JOHNSON, widow of Major James H. TURNER, daughter of Gurdon Collins Johnson, formerly of Gambier, Ohio, and sister of the late Rev. Samuel Lee Johnson, first rector of Christ Church, Indianapolis, Ind.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

OPPORTUNITY—Excellent opportunity for suitable woman to open private school for girls of good families, in New England town of less than 50,000 people. Write, giving particulars, to REV. J. M., LIVING CHURCH.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

A VACANCY in small parish in Grand Rapids, Mich. Young man preferred. Living about $1,000. Address L. W., 143 South Division Street.

WANTED, to employ an Episcopal minister of experience for high grade secular inside work. Salary $1,800 a year. All correspondence absolutely confidential. Life position. Write fully about qualifications. Address BOX A, LIVING CHURCH, Milwaukee.

CHOIRMASTER AND ORGANIST wanted for St. Stephen's Church, Colorado Springs, Colo. Must be competent to train boys' voices, and give instruction in vocal culture. Good field for able man. Salary $75 per month. Apply C. S. GAMBRILL, *Secretary*.

RECTOR AND CURATE wanted for important parishes—$1,200, $800—CLERICAL REGISTRY, 136 Fifth avenue, New York.

POSITIONS WANTED.

MARRIED PRIEST, in present parish five years, desires change. Is musical, and considered a good reader and preacher. Splendid references. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change about February. Best references for work with boys and mixed choirs. Experienced choir builder. Communicant. Good organ and teaching field essential. Address "ORGANIST," care LIVING CHURCH, Milwaukee.

CANADIAN PRIEST, bachelor, 30, nearly four years ordained, desires change from present parish to New England States. Fair preacher. Write fully, CANADIAN PRIEST, care LIVING CHURCH, Milwaukee.

WANTED, by woman of experience, position as Matron of Institution or House Mother in school. Vicinity of Philadelphia preferred. Address AA, LIVING CHURCH, Milwaukee.

ANY INSTITUTION desiring experienced woman, is asked to write MRS. ELIZABETH WEST, East Center, Marion, Ohio.

PRIEST, married, no family, desires parish or curacy. OMEN, LIVING CHURCH, Milwaukee.

KALENDARS.

RILEY CALENDAR.—Unique and artistic gift. Daily quotations in handsome cover, with author's photograph and autograph engraved. First published, for the Indianapolis Cathedral. Price, 75 cts. MRS. JOHN OLIPHANT, 408 East Fifteenth Street, Indianapolis, Ind.

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SAVE MONEY. McClure's and Delineator both one year for $1.90. Low prices on any club. Catalogue free. DRISCOLL, Magazine Man, Mendon, Mass.

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PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent. Peekskill, N. Y.

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PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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FOR SALE, two handsome Copes. Particulars apply LOUIS S. TAINTER, 123 Williams Street, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. *N. B.*—Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.

TRAVEL.

EUROPE—A few free tours to Rectors and others for organizing small parties for us. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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REALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for homeseekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

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JOHN VAUGHAN, C. P. A.,
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APPEALS.

CHURCH WORK AMONG DEAF-MUTES.

Offerings for the Expense Fund of Church Work among Deaf-Mutes in the Middle West are asked for on the Third Sunday in Advent, of parishes prevented from giving on last Twelfth Sunday after Trinity.

AUSTIN W. MANN, *General Missionary*,
10021 Wilbur Avenue S. E., Cleveland, Ohio.

ROOMS, BOSTON.

ROOMS. Church family. Well heated house. Refined neighborhood. Reasonable. G. W. GOLDEN, 2 Tupelo St., Roxbury (Boston), Mass.

ACKNOWLEDGMENTS.

Acknowledgment is hereby made by the Bishop of Idaho of the following contributions in reply to an appeal for Indian School and St. Luke's Hospital:

A New York Churchwoman	$ 1.00
"Elizabeth," Rochester, N. Y.	10.00
A Connecticut Churchwoman	5.00
Total	$16.00

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, and contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans *COME BUT ONCE A YEAR, FOR THE MOST PART*, and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offering.

If the offerings are not liberal or if they are forgotten, *just once*, the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering, old and sick clergymen; young, sick, and discouraged clergymen; helpless widows and little children of clergymen!

Offerings can be designated for each of these.

Contributions for "Automatic Pension at 64" can also be "designated," but the interest only will be used when it accrues and only for the clergy at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary, in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND,
Rev. ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, 1129 Walnut Street,
Philadelphia, Pa.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer*,
Abingdon, Virginia.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
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A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

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Founded 1893. President, the Bishop of London. Open to all communicants of the Anglican Church. Send stamp for particulars to THE RECTORY, Ontonagon, Mich.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

REQUEST FOR BIOGRAPHICAL MATERIAL.

Mrs. Henry Yates Satterlee, 1445 Rhode Island avenue N. W., Washington, D. C., is collecting material for a biography of the late Bishop of Washington. She is desirous of having copies of all letters which will throw any light upon the Bishop's character, plans, and projects. She earnestly asks that any of the Bishops, presbyters, or laity of the Church who have such letters would kindly send them to her. Copies will rapidly be made and the originals returned to the owners.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

OBER-AMMERGAU AND THE PASSION PLAY.

A Sunday school teacher ordered a dozen of the beautiful little book on Ober-Ammergau, which gives the history of the Passion Play with 24 illustrations, for her Sunday school class, to be used as Christmas presents. She wrote again: "I am so pleased with the little book that I wish six copies more." Single copies, 50 cents postpaid, but in quantities of 10 or more copies we will make a special price, thus enabling Sunday school teachers and others to make use of them for gifts. It is attractive, interesting, and historical. Write us about it. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHRISTMAS POST CARDS.

1 doz. Madonna Post Cards, in colors, assorted (Nister's)	$0.25
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4 Post Cards with Christmas Sentiments (including Dr. Van Dyke's)	.10
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Size, 5⅝ x 3¾ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred.

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No. 10301—Hymnal to match, $26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.

No. 10302—Hymnal to match, $30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. $24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

EVENSONG LEAFLETS FOR CHRISTMAS.

For Christmas night services, use the Evening Prayer Leaflet. The Hymns selected are Nos. 49, 59, 58, 510. Full Evening Prayer, with Proper Psalms. Price 50 cents per hundred postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.
- A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
- Fred I. Farwell, 34 Summer Street.

BALTIMORE:
- Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
- Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ROCHESTER:
- Scranton, Wetmore & Co.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 18 S. Peoria St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
- Lehman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

A. R. MOWBRAY & CO., London. THE YOUNG CHURCHMAN CO., Milwaukee

Spiritual Letters of Edward King, D.D., Late Lord Bishop of Lincoln. Edited by Rev. B. W. Randolph, D.D., Canon of Ely and Principal of Ely Theological College.

THE FEDERATION PRESS, Fairfield, Ia.

The Dominant Man: A Study of God's Development of Man, Revealing the Framework of Religion Apparent in the Bible and in the lives of Men to-day. By George A. Hood. Price $1.00.

S. P. G. London.

The Past and Prospective Extension of the Gospel By Missions to the Heathen. Being the Bampton Lectures delivered before the University of Oxford in the year 1843. By Anthony Grant, D.C.L., Late Fellow of New College and Vicar of Romford. Re-edited by Charles H. Robinson, D.D., Editorial Secretary of the S. P. G., and Hon. Canon of Ripon.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

Pictures of the Apostolic Church, Its Life and Thought. By Sir William M. Ramsay, D.D., D.C.L., LL.D., Litt.D. Professor of Humanity in the University of Aberdeen; formerly Professor of Classical Archeology, and Fellow of Exeter and Lincoln Colleges, Oxford.

HOUGHTON-MIFFLIN CO. Boston.

The Old Testament Narrative, Separated Out, Set in Conected Order and Edited by Alfred Dwight Sheffield. With Illustrations. Price $1.50 net.

SHERMAN, FRENCH & CO. Boston.

The Lure of Life, Lyrics of the "Zeitgeist." By Oliver Opp-Dyke, Author of *The Unfathomable Sorrow, The Sonnet Psalms*, etc. Price $1.00 net.

The Vicar of the Marches. By Clinton Scollard, Author of *The Cloistering of Ursula, Voices and Visions*, etc. Price $1.20 net.

From Talk to Text. By Addison Ballard, D.D., Author of *From Text to Talk, Through the Sieve*, etc. Price, $1.00 net.

LONGMANS, GREEN & CO. New York.

The Trinity. By the Rev. Francis J. Hall D.D., Professor of Dogmatic Theology in th Western Theological Seminary, Chicago, Ill. Price $1.50 net, or $1.60 postpaid.

THOMAS Y. CROWELL & CO. New York.

State Socialism in New Zealand. By J. E Lerossignol and W. G. Stewart.

THE PILGRIM PRESS. Boston.

For God and the People. By Walter Rauschenbusch. Price $1.00.

THOMAS NELSON & SONS. New York.

New Century Library. *The Three Musketeers.* By Alexandre Dumas. Price $1.25 per volume.

THE MACMILLAN CO. New York.

The Church and the Empire, Being an Outline of The History of the Church From A. D. 1003 to A. D. 1304. By D. J. Medley, M.A., Professor of History in the University of Glasgow. Price $1.40 net.

PAMPHLETS,

Christian Education, "In the Church, for the Church, and by the Church." By the Sisters of Saint Mary. [Printed at the Request of the Woman's Auxiliary, Chicago.]

The Origin of the Pentateuch. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law. Author of *Studies in Biblical Law*, etc.

The Communion of Saints, a sermon preached in St. David's Church, Austin, Texas, by the Bishop of the Diocese in Memory of Mr. Robert L. Brown, Sunday, November 13, 1910.

Is Immersion Necessary in Order to a Valid and Scriptural Administration of Holy Baptism? By Andrew Gray, D.D., Rector of St. Paul's Church, Pekin, Ill. [Price, postpaid, 15 cents, 10 copies $1.00.]

Catalogue of the Episcopal Theological School, 1910-1911, Cambridge, Mass.

First Triennial Report the Five Million Dollar General Clergy Pension Fund Commission, Appointed by the General Convention of 1907, Approved and Commended by the General Convention of 1910.

The Church at Work

NEEDS AND CONDITIONS IN IDAHO.

THE FOLLOWING extracts are taken from the report of the Bishop of Idaho to the Board of Missions, just published:

The state of Idaho has about 85,000 square miles and a great variety of resources. A sun-smitten desert land is gradually being transformed through the magic touch of irrigation into a fertile and populous country. A great many small towns are being established, and thousands of people are coming into Idaho to make their permanent homes. These people are not in the main attached to our Church, but many can be reached by earnest effort and Christian sympathy. . . . We may reasonably look for an ever-increasing tide of population through years to come, and it is our plain duty as a Church to awaken to our responsibility. In some respects we have domestic and foreign missions combined in the limits of this state. We have the Indians living their separate life in their isolated camps and tepees, who still sit to a great extent in heathen darkness, but who sorely need our help. One-third of our population is Mormon. They affect us in every way—politically, socially, and commercially. Other conditions we have that should arouse interest on the part of those who want to help mission work. I want to emphasize the fact that the situation is unusual, full of possibilities, but transitory. A Fabian policy is sure to eventuate in serious loss to the Church when noble conquest is easily within our reach by liberal use of men and means for a few years. We appreciate in the highest degree what has been done for us by the Board of Missions, for they have been gladly willing to do whatever they were sustained in by the contributions of the Church, but, at the same time, what has been done is inadequate, and it often has led to an extravagant way of developing the work in that it in some cases promoted weakness rather than strength, whereas a strong, vigorous policy would have established conditions of permanent independence.

It can be readily seen that if the Church expects to be of real value to the community it must do its work on such a broad scale as to be of service to the community. A Bishop cannot simply be a church builder, nor could the Church's influence be limited to spiritual matters and to one or two days in the week. With the settlers pouring into this country, some place was needed to care for the sick people living out on the hot, dusty plains, or who work in mines, timber, or railroad. This led me to establish, eight years ago, in the city of Boisé, St. Luke's Hospital and Nurses' Training School. We have about eighty beds, and the institution does a work of which the Church may well be proud. We have recently purchased a small cottage, the gift of a lady friend, for a children's ward, but we need very much $10,000 to pay for necessary improvements for the development of the work, especially the acquiring of a piece of property for $5,000 on a lot adjacent to the hospital, on which is a stable which endangers to some extent our whole property. The cottage on it could be used for an isolation ward temporarily. This would give us the entire half block in the rear of the hospital.

In a country where the Mormon church occupies so prominent a place, and where religion is excluded from the public schools, surely this Church of ours, that so emphasizes Christian education that it considers it of paramount importance, should take a deep interest in Church schools.

We have no boys' school in Idaho, although we ought to have one, as the opportunity is most excellent for a well-established school of that character, but our St. Margaret's School for girls, without endowment and struggling under many difficulties, has done a work for the young womanhood of the West of which the entire Church may well be proud. We need more scholarships of $60 apiece, besides a chapel that would cost about $10,000, built of some permanent material in keeping with the school. The present enrolment of the school is 165. We do not desire to complain, but we do not feel that St. Margaret's has gotten the large and liberal help that has come to other like institutions, whereas none has done a more ef-

fective work, as far as it could with its limited resources, but this work could be greatly extended, if not doubled, by liberal gifts.

I am glad to report that our Indian mission school at Ross Fork promises to be very successful under the direction of the Rev. S. W. Creasey and his wife, who took charge a few months ago. On account of the government sanitation laws I was compelled to overhaul the mission to put it in a healthful condition, and this, with the fixing of the church, which had been wrenched by storms, other necessary repairs and the putting in of a hot-air furnace, has forced me to borrow $2,500 for our Indian mission, which I trust our friends of the Indian work will help us to meet.

During the past year four church buildings were erected without debt, and two or three more are projected in the immediate future. Besides this, several of our buildings were enlarged and a comfortable rectory added to our equipment at Idaho Falls. At this last point we were compelled to sell the property, but by buying another site less expensive and by additional contributions we have secured both rectory and church, and apparently have good prospects for the future, without any debt on the property. While I have had some additions to my clergy list, I have also suffered losses. I could easily use several more earnest clergymen.

POSTAL EMPLOYES AND SUNDAY CLOSING.

THE EFFORTS of the National Association of Letter Carriers looking to a cessation of Sunday work in the post-offices and for the letter-carriers on that day are being vigorously prosecuted through their organ, the *Postal Record*, the Lord's Day Alliance, and other agencies. One of the recent results achieved is the closing of the post-office of Detroit on Sundays, for a four weeks' trial, and if the experiment meets with success, as it has done elsewhere, the closing will be made permanent. Nearly 25,000 people, including 100 prominent business men, signed cards to the effect that they believed Sunday work was not a necessity and urging the postmaster to close the office. This is the first great city to put the plan into operation, though several smaller cities have adopted it successfully.

WORK IN THE COTTON MILL DISTRICT OF ATLANTA, GA.

IN ONE OF the suburbs of the city of Atlanta there are several cotton mills with a mill population of from three to five thousand souls. Incredible as it may seem, there was practically no religious work carried on among them by any one, unless one service a month each by two of the denominations can be so called. There was not even a Sunday school and absolutely no kind of organized work. Very recently, the vicar of St. John's Church, College Park, itself only a mission barely four years old, situated in one of the most exclusive suburbs of the city but within working distance of the mill district, decided that these things ought not so to be. As a means of starting the work, a ten days' mission was decided upon, the missioners being the vicar and the Rev. M. G. Ledford, a priest experienced in work among the cotton mills, who had recently gone to Atlanta, and who as a result of the mission is now regularly settled in charge of the mill district, permission being obtained to use the mill chapel. The two missioners, assisted by several members of St. John's, including the organist, thus insuring music at each service, conducted a ten days' mission, which was remarkably well attended. The truths of the gospel and the claims of the Church were presented in plain and simple language and were listened to with devout attention and interest. The visible results were most gratifying: one adult was baptized and several are being instructed for confirmation. A permanent Sunday school has been organized and regular services established as a result of the mission. The missioners were ably assisted by two of the city clergy, who rendered valuable assistance in having the work made permanent.

It is the expectation of St. John's to establish settlement work in the district in the near future, a day nursery and kindergarten for the smallest children where they can be cared for while the mothers are in the mill and a night school for the older ones being among the objects aimed at. And this work is being carried on, not by a full-fledged church but by a mission four years old. The above corrects a statement made in last week's LIVING CHURCH that a ten days' mission had been held at St. John's Church, College Park, Atlanta, Ga.

FESTAL OCCASION AT HOUGHTON, MICH.

THE CELEBRATION of the fifteenth anniversary of Rev. John E. Curzon as rector of Trinity parish, Houghton, Mich., was held on the Second Sunday in Advent. There was an early celebration of the Holy Communion, with special intention for the faithful departed, at which a large number of communions were made, followed later by a solemn high celebration. In his sermon the rector spoke of the many blessings of the past and of high resolutions for the future. During the past fifteen years many persons who had drifted away from the Church have been brought back to her allegiance and communion, and the list of communicants has increased from 186 in 1895 to 567. The little wooden church which was brought across the lake on scows from Hancock some forty-odd years ago has been replaced by a commodious and handsome structure of stone and brick. St. George's Church, Hancock, and the new rectory in Houghton bear their own testimony to the zeal and good works of the people of the parish. In addition to the communicants of American birth, Trinity parish ministers to all sorts and conditions of people from every quarter of the world, including English, Irish, Scotch, Welsh, German, French, Italian, Greek, Swede, Norwegian, Dane, Syrian, Indian, Chinese, and Negro. One-tenth of all the communicants were baptized in the Roman communion. The activities of the parish and rector have given six persons to the ministry of the Church; two independent missions have been made up from her communicants; besides a large number of others who live removed from the parish. The church edifice is the outward and visible symbol of the faith and practice of the people. The beautiful and dignified high altar of carved white oak is the first thing to attract the attention of one who enters the church. The figure carvings in the sanctuary are the work of Mr. Allois Lang, a nephew of the Ober-Ammergau "Christus." A majestic figure of our Lord stands in the center of the reredos, flanked on either side by figures of adoring angels. This statue is a copy of Thorwaldsen's famous statue, "Come unto Me all ye that travail and are heavy laden," which is in the Church of Our Lady, Copenhagen. The wainscoting of the sanctuary is adorned by a frieze made up of ten panels with high relief carvings of the chief events in our Lord's life and ministry. The picture of our Lord's trial before Pilate has in it twenty-six figures. The altar, reredos, and wainscoting at the end of the sanctuary are a memorial to the late Carlos Douglas Shelden, and are the gifts of Mrs. Sarah Wales Shelden and her daughter, Mrs. John D. Ryan. The wainscoting at the sides of the sanctuary, into which is incorporated the Bishop's throne and sedilia, together with a very fine altar rail, is the gift of the Woman's Guild, which in addition to these gifts has added some $4,000 to the building fund. The altar rail in the Lady chapel was formerly used in the old church and is the handiwork of a former rector, the Rev. Charles M. Pullen. This, with the gifts of the Woman's Guild and of the children of the Sunday school, are the only articles in the church which are not memorials.

CHURCH ANNIVERSARY AT SANDUSKY, OHIO.

GRACE CHURCH, Sandusky, Ohio, recently observed the seventy-fifth anniversary of its organization. At a preliminary service addresses were made by laymen of the parish, and grateful recognition was made of the devotion of a former vestryman, Abner Root, who pledged his house and lot to save the parish from bankruptcy, and who eventually lost his property by so doing. The early struggles of the parish for maintenance were dealt with in detail. The rector, the Rev. W. A. Thompson, made an historical address. The "Book of Remembrance" records the faithful service of one laymen as superintendent of the Sunday school for twenty-five years, and of vestrymen serving from twenty-four to fifty-seven years. On "Anniversary Sunday," at the Holy Eucharist and Evening Prayer the sermons were preached by two former rectors, the Bishop of Oklahoma and the Rev. L. S. Osborne of Newark, N. J. Grace Church has received as a memorial of the late Charles Horace Moss the gift of an echo organ. This organ will contain a set of tubular bells. Mr. Moss served the parish for twenty-six years, as vestryman, treasurer, and junior warden. The social side of the anniversary was marked by a banquet, at which were present the Bishop of the diocese and four former rectors of the parish, Bishop Brooke, Rev. L. S. Osborne, Rev. John F. Butterworth of Dresden Germany, and Rev. W. S. Baer of Brooklyn, N. Y. During its history the parish has had seventeen rectors, and the parish register records 1,600 baptisms, 1,232 confirmations, 513 marriages, and 881 burials.

NEW LIBRARY AT GAMBIER.

THE NEW Alumni Library at Gambier, the cornerstone of which was laid on September 29th, is being built on the site of the old library building, Hubbard Hall, which was burned on January 1st of this year. It is estimated that the new building will cost about $45,000. Over three-fourths of the amount has been subscribed, and at the commencement of June, 1910, the Board of Trustees of Kenyon College decided to authorize the construction of the building. The contracts for masonry, plumbing, lighting, and heating have been let, and during the summer the work has been going forward rapidly. At the end of October the building had progressed above the first floor level. The masonry is of the most substantial kind. The new library promises to prove a handsome as well as a necessary building. The construction is practically fireproof, no timber being used except in the roof frame.

DR. ISRAEL ACCEPTS.

THE REV. DR. ISRAEL has signified his acceptance of his election as Bishop of Erie, subject to canonical confirmation.

CORNERSTONE LAID AT WEST NEW BRIGHTON, L. I.

THE CORNERSTONE of the new parish house of St. Mary's Church, West New Brighton, N. Y. (Rev. F. L. Frost, Ph.D., rector), was laid on Sunday December 4th, by the Ven. Charles S. Burch, D.D., Bishop Suffragan-elect. Copies of the Staten Island papers,

The Living Church, *St. Mary's Parish Paper*, printed records of the parish, etc., were among the articles placed in the box. A large congregation, including a number of former parishioners, attended. The new building will be 63 feet long by 30 feet wide, including a gymnasium, auditorium, etc. It will be two stories high, constructed of stone, and conforming to the architecture of the church. The church is also being redecorated.

CLERICAL GATHERINGS.

The autumn meeting of the Mankato Deanery was held in St. John's church, Mankato, Minn, November 29th and 30th. The convocation sermon was preached by the Rev. A. E. Knickerbocker of Redwing. On the following day encouraging reports were made from the field. A book review was made by the Rev. A. E. Fillmore. The Rev. J. D. Salter had for his subject, "The First Six Months in the Ministry." "Present Day Preaching" was treated by the Rev. Messrs. Dennis and Stires. The women of the convocation were addressed by the Rev. C. C. Rollit, secretary of the Sixth Department, and by Dr. Mary Glenton of Wuchang, China. The Bishop of the diocese made the closing address. In the midst of a population not only greatly fallen off in numbers, but changed in its general average, from an old American or English to a recent Teutonic origin, not a single old station had been abandoned. On the contrary, a number of new stations had been added. Every communicant throughout the Deanery had been looked after, while if one remained still unshepherded the fault was his own, not the Church's. At a number of points the other English speaking religious bodies having surrendered, the Church of the Book of Common Prayer remains in sole possession to care for the American remnant that is, and to indoctrinate the new growth Americans to come.

A largely attended meeting of the Twin City Clericus was held on the first Monday in December at St. Paul's Church, Minneapolis. A most interesting account of the Holywood Inn, Yonkers, N. Y., was given by Rev. J. E. Freeman. At the meeting it was decided to present the Bishop-elect of Eastern Oklahoma with an episcopal ring. It was also decided to have a luncheon in honor of the Bishop-elect the day before his consecration, that date being chosen as the time when most of the rural clergy could be present. The Rev. J. E. Freeman most graciously offered St. Mark's parish house for the occasion.

The Rev. Samuel H. Bishop of New York was the guest of the Massachusetts Clerical Association at its luncheon at St. Paul's parish rooms, Boston, on Monday, December 5th. He spoke on "The Relation of the Episcopal Church to the Negro"—The Episcopalian Club met at the Hotel Vendome, Boston, on the evening of December 5th and listened to an admirable talk on "A Community with an Ideal" by William F. Whittemore, the community referred to being Ober-Ammergau. There was a large attendance of laymen.

At a meeting of the Clerical Association of Baltimore, held December 5th in the parish house of Emmanuel Church, the following officers were elected for the coming year: President, Rev. Romilly F. Humphries; vice-president, Rev. Herbert Parrish; secretary, Rev. Smith H. Orrick; treasurer, Rev. Middleton S. Barnwell. The Rev. Herbert Parrish, rector of St. Luke's Church, read a very interesting paper on "The Spiritual Exercises of St. Ignatius Loyola."

PAROCHIAL MISSIONS.

The Advent mission in St. John's, Lancaster, Pa., began with large and sympathetic congregations, evidencing the thorough preparation the rector had made and to the crowded end, each service, morning, afternoon, or evening, there was a larger attendance. Each daily celebration at 7 was attended by an excellent number and the number who came to the three extra 6 A. M. celebrations gave much satisfaction. The largely attended children's mission was preached by Rev. I. H. W. Thompson, who not only completely won the children, but taught them definite Church doctrine, basing his teaching on the five points of the catechism. He also, with winning directness, preached daily to various schools, academies, and factories, as well as the prison. The Rev. Percy C. Webber, under whom the mission was given and who planned each service and its teaching, not only preached four times each day, but every midforenoon played the organ as well, and by special invitation spoken to a large body of men at the Y. M. C. A., and also to the students at the Theological Seminary, some forty in number. The mission ended with Litany, sung in procession, sermon, renewal of vows, and the solemn singing of the *Te Deum*. The rector and people all feel that the mission has been a wonderful experience for them, a spiritual time too deep and penetrating to be realized fully all at once, and which cannot but bear fruit that must increase, rather than diminish, into expanding and permanent results during the years to come.

A mission was held in St. John's parish, Fayetteville, N. C., opening Sunday, November 27th, and continuing through Sunday, December 4th. The Rev. James Marshall Owens, rector of St. Paul's parish, Norfolk, Va., was the missioner, assisted by the rector of the parish, the Rev. Charles Noyes Tyndell. The mission proved successful to the highest degree. The congregations were large, enthusiastic, and spiritual, and grew steadily as the week progressed. The result is very apparent in the devout and spiritual tone pervading the parish, as well as the deep earnestness characterizing the work of the people. In addition to the regular services of the mission, there was a Quiet Hour for the women workers of the parish and a special celebration of the Holy Communion for the B. S. A. on St. Andrew's Day.

The Rev. John R. Matthews has been secured by the East Carolina diocesan Board of Missions to conduct a series of parochial missions in the missions and smaller parishes of the diocese for six months, opening in January, 1911. It is expected that these will be followed by the active work of the neighboring clergy where there is no resident missionary and shortly by a visitation by the Bishop.

A successful mission was held in St. Andrew's Church, North Grafton, Mass., for eight days, beginning with the Twenty-fifth Sunday after Trinity. It was conducted by the Rev. Father Mayo, O.H.C. There were daily celebrations of the Holy Eucharist early in the morning, a service for children in the afternoon, and an evening service at 8 o'clock.

Special Advent services were held at St. Stephen's Church, Pittsfield, Mass., on December 6th, 7th, and 8th. Addresses were made at 3:30 P. M. and 7:45 P. M. each day by the Rev. Harvey Officer, O.H.C., the general subject being the Kingdom of God. The afternoon addresses were on "Aids to the Christian Life." The Holy Communion was celebrated early on Wednesday and Thursday mornings.

SEVERAL DEATHS AMONG THE CLERGY.

The Rev. George W. Shinn, D.D., died on December 7th at the home of his daughter, Summit, N. J., and he will be especially missed in the diocese (Newark), where he did a great deal of work in connection with the missions and frequently attended diocesan gatherings. He was ordered deacon in 1862 by Bishop A. Potter, and was advanced to the priesthood the following year by Bishop Stephens. He served the Master as assistant and rector, respectively, in St. Paul's and St. Saviour's, Philadelphia, at Trinity, Shamokin, and St. Paul's, Lock Haven, Pa.; St. Luke's, Troy, N. Y., at which latter place he became headmaster of St. Paul's School, and Grace Church, Newton, Mass., of which he was rector *emeritus* at the time of his death. He was the author of several Church tracts and manuals and other more pretentious works, was editor of *Temperance*, and associate editor of the *American Church Sunday School Magazine*. The funeral of Dr. Shinn took place from Grace Church, Newton, Mass., on the afternoon of Saturday, December 10th, with Bishop Lawrence officiating. With the Bishop in the chancel were the Rev. Samuel G. Babcock, the Rev. Laurens MacLure, D.D., rector of Grace Church, and the Rev. Francis B. White, rector of St. Mary's Church, Newton Lower Falls. The vestry of the parish acted as honorary pall-bearers, and the body was taken to the churchyard adjoining St. Mary's church at Newton Lower Falls, where the burial took place in the family lot with Dr. MacLure and Mr. White to say the last words of commital. A number of the clergy who had been contemporaneous with Dr. Shinn during his long ministry in Newton attended the service.

Information has just been received from Escondido, Calif., of the death of the Rev. William J. Cleveland. Mr. Cleveland was a graduate of Berkeley Divinity School, and was ordered deacon in 1872 by Bishop Howe and priest the year following by the late Bishop Hare. From 1872 until 1878 he did missionary work among the Sioux Indians and from 1888 until 1897 worked among both whites and Indians in Madison, Howard, and Flandreau, S. D. In the latter year he became rector of Christ Church, Susquehanna, Pa., but went back to his work among the Indians after three years. He later removed to California, becoming connected with the Church at Bostonia. He had translated hymns and catechisms into the Sioux languages, and had also edited the *Anpao Kin* ("The Daybreak"), the Sioux mission paper.

The Rev. Albert Rhett Walker, rector of Trinity Church, Long Green, Baltimore county, Md., entered into rest at the rectory there on Sunday, December 4th, aged 71 years. Mr. Walker was a native of South Carolina, where he was ordained in 1862 by Rt. Rev. Thomas F. Davis, D.D. After several years' service in his native state, he removed to the diocese of Easton, where he was rector successively of Whitemarsh, Shrewsbury and St. Michael's parishes. He served at Calvary Church, Wilmington, Del., for a short time, and afterwards at Cople and Truro parishes in the diocese of Virginia. He went to Maryland and took charge of the church at Long Green in 1904, which he had served faithfully for the past six years. He is survived by a widow and six children. The funeral was held at the church on December 6th, Bishop Coadjutor Murray officiating.

The Rev. Hobart Cooke of St. Chrysostom's chapel, Trinity parish, New York, passed away on December 3d at St. Luke's Hospital, in that city, in the seventieth year of his age, the immediate cause of his death being an attack of pneumonia. Among the churches formerly served by him were All Saints', Hudson, and Trinity Church, Plattsburg, both in New York. He is survived by one daughter, who resides at Plattsburg.

The sudden death of the Rev. F. T. Dibb, rector of Napanee, diocese of Ontario, Canada, December 2d, was a great shock to all who knew him. He was killed at Kingston while trying to board a Grand Trunk railway train. He was buying tickets when he saw the train starting. He rushed out, and in trying to get on the moving car, was swung under it and crushed to death. His wife and her sis-

ter were on the train coming into Kingston. Mr. Dibble was ordained deacon in 1907 and received priest's orders in 1908.

FUNERAL OF THE REV. N. W. HEERMANS.

THE OBSEQUIES of the Rev. Nile Wyncoop Heermans, priest in charge of St. Paul's Church, De Kalb, Ill., whose death is recorded in another column, were held on Thursday, November 24th, and were conducted in two services that took place in the morning. A requiem celebration was held in the morning, the Rev. F. J. Bate of Rockford officiating, assisted by the Rev. A. B. Whitcomb of Dixon and the Rev. W. E. Chandler, D.D., of Sycamore. The burial office was said on Friday afternoon, the church being crowded. Archdeacon Toll, in the absence through illness of Bishop Anderson, being in charge, and most of the clergy of the Northern Deanery being present. Interment was with his people at De Kalb. The most fitting word of tribute is that of one of the city papers, "De Kalb's Beloved Pastor Dies."

MICHIGAN AND MILWAUKEE CHURCH CLUBS MEET.

THE CHURCH CLUB of the diocese of Michigan held a meeting at the Church of the Messiah, Detroit, on Tuesday evening, December 6th. About seventy persons were present, mostly laymen. After an informal dinner had been served by the ladies of the parish, the president of the club, Mr. Clarence Lightner, called upon the Bishop to introduce the guest and speaker of the evening, the Rev. G. H. Brock, a Baptist missionary to India. Mr. Brock's work has been chiefly in southern India, and exercised for the last twenty years. The address, given in a conversational way, occupied about an hour in its delivery. The condition of the lower classes, their destitution resulting from low wages, the hopeless lives, unrelieved by the low forms of religion, and the glad welcome accorded the Christian faith, were dwelt upon. Among other matters Mr. Brock told of a conference of Christian workers, at which members of many religious organizations had been present. Attention was called in a powerful way to the elevating influence of Christianity, exemplified in the superiority of the nations holding it over idolatrous countries. England's work in Indian missions received commendation.

THE ANNUAL meeting of the Milwaukee Church Club was held on Wednesday, December 7th, in the parish house of St. Stephen's Church. The attendance was rather small, owing in part to many counter attractions. After an excellent dinner, admirably served by the ladies of St. Stephen's, the election of officers was held. The general subject discussed was the Recent General Convention. Bishop Webb gave a description of the work of the House of Bishops, and in this connection stated that the adoption of the canon on Suffragan Bishops might be a possible solution of the question of relief for this diocese. Archdeacon Mallory gave a description of the joint missionary sessions and of the re-organization of the Board of Missions with its departmental representation, and urged the Church to rise to its duties toward the mission field. Frederic C. Morehouse told of the origin of the so-called Round Table Conference, and said that its purpose was to eliminate partisanship in General Convention. H. N. Laflin gave a general view of the convention. Mr. Laflin was reëlected president, with H. S. Eldred as vice-president, William S. Pirie as secretary, and C. G. Hinsdale as treasurer.

MEMORIALS, GIFTS, AND BEQUESTS.

A HANDSOME east window, in which the Christ will be the central figure, will be placed in Zion church, Hudson Falls, N. Y., early in the spring, possibly by Easter Day. The window is the gift of Mrs. J. W. Wait and family, and will be erected in memory of Mr. Isaac William Wait and his son, Nelson William Wait. As a work of art it will rank especially to the already appreciative interest in the church, and will be a fitting memorial to a loyal Churchwoman whose life was full of faith and good works.

MRS. MARCIA GOODWIN, who gave the gold cross to St. Ann's Chapel, Walkerville, Ont., wherein has recently been erected an addition to be used as a guild hall and reading room, in the spring. For this purpose $500 has already been subscribed. There is no place in the community where people are accessible for social purposes and recreation and such a building will supply this need. The record of the two years since the chapel was consecrated has more than justified the efforts made. There is a flourishing Sunday school with an enrolment of forty children and a very active guild. Forty-one persons have been baptized and thirty-one confirmed in the two years. A guild hall will add greatly to the effectiveness of the work and extend its scope very widely.

ST. DOROTHEA of CAPPADOCIA, representing Faith, is the design of a new window for St. John's Church, Jersey City Heights, N. J., in memory of Margaretta Jacobus Anness. The figure is robed in rich bright colors, and is in the attitude of receiving roses from the hand of an angel. The window was made at the Tiffany Studios, of favrile glass.

ON SUNDAY, Dec. 4th, at the Chapel of the Advent, Baltimore, two handsome memorials were presented and dedicated—a silver chalice, "to the glory of God and in loving memory of George Lawson Foote, died June 24, 1908," and a silver paten, "in loving memory of Arthur Osborn Foote, died June 7, 1879, and of Lewis Henry Foote, died July 15, 1888."

A BLACK walnut reredos, the product of R. Geissler, was installed on December 7th in St. John's Church, Fayetteville, N. C. In this parish, on SS. Simon and Jude's Day, a handsome white marble credence was dedicated "to the glory of God and in loving memory of Thomas Deveraux Haigh." On Sunday, October 30th, a handsome black walnut and brass pulpit was dedicated "to the glory of God and in loving memory of James Cameron McRae." On All Saints' Day a fine altar service book, in loving memory of Henry Nutt Parsley, was used for the first time.

A FINE oil painting, a copy of Hoffman's "Christus," has been presented to St. Paul's mission house, Milwaukee, by a devoted friend and hung in the chancel. It rests upon an oblong marble slab, in which are cut in letters of gold the words "Come unto Me." The mission house has within the last few years been the recipient of many handsome gifts and memorials.

BY THE WILL of E. Bowman Leaf, $500 is given to St. Mary's Church, Hamilton, Philadelphia, and the same amount to St. Michael's Church, Birdsboro, Pa., to be added to the endowment funds.—ELIZABETH D. GLENTWORTH has left $2,000 to St. Michael's Church, Germantown, Pa., for the benefit of the poor.

CHRISTIAN SOCIAL UNION.

AT A MEETING of the Executive committee of the Christian Social Union in the Church House, Philadelphia, December 5th, the Rt. Rev. Alexander Mackay-Smith, D.D., tendered his resignation of the office of first vice-president, owing to the increase in his duties and engagements which is occasioned by the retirement of the diocesan from active service. The Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware, was elected to fill the vacancy. Miss Cornelia E. Marshall of New York was also added to the Executive committee to represent the Social Service work of the Girls' Friendly Society, with which the Union desires to coöperate, if possible, at least so far as to keep in touch with it through this connection of Miss Marshall and its others. Representatives of the Social Service commissions of three dioceses, officers and members of the committee, were present at the meeting, and some interesting reports were made of work undertaken and planned. The Rev. James B. Halsey, chairman of the sub-committee on Coöperation and Pastoral Work, is actively aiding in the plans for the Cambridge Conference, where increased facilities for the study of social problems are to be offered this year.

NOTES OF ST. STEPHEN'S COLLEGE.

AT THE special Thursday afternoon services during Advent at St. Stephen's College, Annandale, N. Y., the Rev. Dr. E. A. Enos, rector of St. Paul's Church, Troy; the Rev. Dr. C. N. Nickerson, rector of Trinity Church, Lansingburg, and the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, have made addresses to the student body. On Sunday morning, the 11th, the sermon was preached by the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary, and the sermon on the 18th will be preached by the Rev. F. W. Morris, rector of St. Matthew's Church, Brooklyn.

At a recent meeting of the Board of Trustees the Rev. Dr. F. B. Reazor ('79), rector of St. Mark's Church, Orange, N. J.; Mr. William A. Robertson ('91), New York City, and Mr. Charles G. Coffin ('76) were elected members of the Board of Trustees to represent the Alumni Association.

President Rodgers has been commissioned by the trustees of the college to make an appeal to the Bishops of the Church who have had, or who have, young men at St. Stephen's to make some grant for the next three or four years whereby the income may be made large enough to avoid a deficit. The fees at St. Stephen's are so small and the advantages to young men preparing for the ministry are so great, that it is felt that it will not be unreasonable to ask the Church at large to give some assistance to this work. The Bishop of New York, who was in the chair at the meeting, has led the way by a promise of material help from his diocese.

GIFT TO LONACONING, MD.

IT IS ANNOUNCED that the Bishop Coadjutor of Maryland will give a free library to Lonaconing, Allegany county, Md., his native town. It will be known as the "Murray Library," and will be installed in the new parish house to be erected next spring by the vestry of St. Peter's Church. The Lonaconing people have pledged $600 toward the building, which will contain a gymnasium, baths, reading rooms, library, and auditorium, and will be for the use of the people of the town as well as of the parish.

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COLORED SISTERS GO TO KANSAS CITY.

THE COMMUNITY of colored Sisters of St. Mary and All Saints, organized about thirty years ago in Mt. Calvary parish, Baltimore, has now practically ceased to exist. Their first work undertaken was under the direction of the All Saints' Sisters of the Poor, and began with caring for orphaned colored boys at a time when there was no institution for that purpose in Maryland, except a reformatory. About five years ago the community occupied a house bought for them by the All Saints' Sisters, where they carried on a home and school for colored girls, and did missionary work in connection with St. Katharine's chapel. The work done was of great value, but there was no development of the community. Lately there came a request for workers in a colored parish in Kansas City, Mo., and now Sister Leila Mary and Sister Anna, who had been a novice, have left Baltimore and gone to take up this new work, where they have been promised a house to live in and sufficient means for their support. They will live a dedicated life, wearing a religious habit, and will be under the care and protection of the Bishop of Kansas City. Sister Babette Frances, who remains in Baltimore, will continue the orphanage and mission work in St. Katharine's chapel, living at her present house, which will now be called St. Katharine's House. When St. George's Church is occupied this house, which is only a square away, will be of the greatest value in carrying on the work among its colored members.

SECEDES TO ROME.

WE REGRET to state that the Rev. J. A. M. Richey, a priest of the diocese of Quincy, last week made his submission to the Roman see, abandoning his orders. Mr. Richey's last charge was the Church of the Good Shepherd, Quincy, Ill., of which he was rector for about six months.

FORTY-TWO YEARS WITH ONE PARISH.

AT A MEETING of the Clericus, held at the Church of the Ascension parish house, Troy, N. Y., December 5th, being the eve of the fortieth anniversary of the rector, the Rev. James Caird, as priest canonically resident in the diocese of Albany, there was presented to him by the members of the Clericus a handsome silver fruit dish, bearing the following inscription: "1870-1910—To the Rev. James Caird, in commemoration of his forty years of service, first as minister in charge and then as rector of the Free Church of the Ascension in the city of Troy, N. Y., with respect and love of his brethren of the Clericus, December 5, 1910." A scholarly, instructive, and interesting essay was read by the Rev. E. T. Carroll, D.D., on "Calvin and the Calvinism in Present Day Theology."

ANNIVERSARY OF ST. ANDREW'S, BROOKLYN.

THE SIXTEENTH anniversary of the parish, and its rector, the Rev. William N. Ackley, was celebrated in St. Andrew's Church, Fourth avenue, Brooklyn, on Sunday, December 4th. Bishop Burgess preached at the evening service to a congregation which crowded the church. Before the formal sermon, the diocesan said: "The matters in dispute in this church have been referred to a committee in this diocese, which will report its findings in the near future, and your rector will gladly welcome the judgment of the committee, whatever it may be. One of the attributes of the diocese of Long Island has always been justice. The diocese will not see one of its clergy abused or dishonored. There is one thing that I can say with great pleasure, and that is that during all his trials your rector has not once done or said a single thing of which his friends need be ashamed. He has done right, as God gave him to see the right, and you who have stood by him are to be congratulated for making his burden less heavy to bear."

In his sermon the Bishop laid particular stress on the fact that "the charity that feeds the hungry and clothes the naked is an easy sort of charity to practice, as it is only necessary to have the money to do it. But everyone should cultivate that charity which binds up broken hearts and heals the wounded spirit, and the checks for this charity are drawn upon the bank of loving kindness, where the scrubwoman and the newsboy may have just as large an account as the capitalist or the millionaire."

The subcommittee of the diocese of Long Island, which is considering the controversy, consists of former Judge Augustus Van Wyck, Justice Townsend Scudder, and the Rev. Dr. Henry C. Swentzel.

SERVICE IN MEMORY OF PHILLIPS BROOKS.

TUESDAY, December 13th, was the seventy-fifth anniversary of the birthday of Bishop Phillips Brooks, and the occasion was recognized at the noon service at St. Paul's Church, Boston, in which parish the Brooks family formerly worshipped. The preacher was the Rev. Dr. Henry S. Nash, professor at the Episcopal Theological School, who was an intimate associate of Dr. Brooks. Present at the service were several who were closely associated with the late rector of Trinity before he was made Bishop—the Rev. Frederick B. Allen, now superintendent of the Episcopal City Mission; the Rev. Reuben Kidner, associate minister at Trinity; the Rev. Dr. Leonard K. Storrs, late rector of St. Paul's, Brookline, and the Rev. Dr. Reginald H. Howe of the Church of Our Saviour, Longwood.

CONVOCATION OF THE DISTRICT OF NEVADA.

THE RECOMMENDATIONS of the committee on Social Service to the fifth annual convocation of the missionary district of Nevada, which was held in St. Bartholomew's Church, Ely, November 11th to 13th, show that the district is in the van of the movement for social progress. The statistical report showed a very slight decrease in the number of communicants in the district. The percentage of decrease in the population of the state during the past year is estimated at about 15 per cent, while the decrease in number of communicants was about 5 per cent, showing a real increase of nearly 10 per cent. All the clergy in active work in the district were in attendance, together with lay delegates from the required number of parishes and missions.

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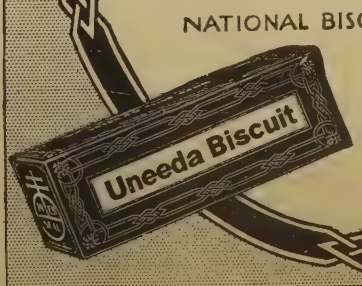

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the Holy Communion. The Bishop read his annual address. He put first the spiritual interests of the Church and compiled closely with the usual mission. The clergyman is to be a leader or at least a helper, in social and civic affairs. Emphasis was laid on the need, at the Sunday school organizer and the need of the extension and perfection of a complete, efficient system of Christian education. The clergy were reminded that it was perhaps more essential that they should be themselves the pool of working together for the better upbuilding of the Kingdom. Notice was taken of the material growth during the year in the building of churches and parsonages. Mention was made of the fact that there was great need of an episcopal residence. The address was filled with the spirit of optimism and a looking forward to a day of great things.

The Rev. G. C. Hunting of Ely was re-elected secretary, and Mr. Wayne T. Wilson of Reno, treasurer. The delegates elected to the annual council of the Eighth Missionary District were Rev. Messrs. A. L. Hazlett, L. B. Thomas, P. S. Smithe and G. C. Hunting, and Messrs. John Dunbar, G. S. Brown, E. D. Van der Leith and W. T. Wilson.

The report of the Archdeacon showed that he had travelled 16,000 miles, written 1,100 letters, made 900 pastoral visits, held 205 services, preached 180 sermons, raised $3,081, and obtained three lots of land for churches. The Sunday school organizer made the following recommendations: To give cards of transfer to all children leaving the Sunday school to live in another place. To keep careful records of pupils' Sunday school and Church attendance and scholarship. That each Sunday school in the district send every year a Lenten offering to the Board of Missions. To have Children's Eucharists. and special services at Christmas and Easter and a flower service. That the Font Roll and Home Department be introduced into every school.

The Bishop made the following appointments: Archdeacon, the Ven. A. Lester Hazlett, Ph.D.; Sunday School Organizer, Rev. P. S. Smithe; Chancellor, Hon. George S. Brown; Council of Advice: Rev. Messrs. Thomas L. Bellam. Samuel Unsworth. A. L. Hazlett; Messrs. T. L. Oddie. E. D. Van der Leith, F. E. Patton; Examining Chaplains, Rev. Messrs. Samuel Unsworth, George C. Hunting, A. L. Hazlett.

It was decided to make the district paper, the *Nevada Churchman*, a monthly rather than a quarterly as heretofore, and the Rev. G. C. Hunting was made editor.

The following officers of the Woman's Auxiliary were appointed: President, Mrs. F. G. Patrick, Reno; First Vice-president, Mrs. E. B. Yerington, Carson; Second Vice-president, Mrs. S. D. Baker, Ely; Secretary, Mrs. John Fulton, Reno; Treasurer, Mrs. John Dunbar, Fallon. The president of the Auxiliary made the recommendation that every woman in the Church in Nevada make an offering of at least one cent a week during the next three years.

The Committee on Social Service made the following recommendations to the clergy of this district: That a study be made of the penitentiary system and the movement towards reform in the treatment of criminals. That a study be made of the state institutions for the care of dependents and delinquents. That an effort be made to extend the office of probation officers over the state. That each clergyman preach a Labor Day sermon on the Sunday nearest thereto. That the clergy send to the chairman of this committee a list of books in their several libraries on the subject of Social Service and that a plan of lending the same to each other for study be arranged.

Each parish and mission was apportioned one dollar per communicant for the coming year, from which total will be paid the apportionment to the Board of Missions, Convocation expenses, etc. The Rev. Samuel Unsworth read a scholarly paper on Modernism. A men's dinner was given one evening, which was attended by about fifty of the men interested in the Church. At this time many fine addresses were made on the need of the help of laymen in the work of the Church.

PAROCHIAL IMPROVEMENTS IN WASHINGTON.

THE FOUNDATION for the new church at Toppenish has been completed. Ground was consecrated and broken by Archdeacon Bywater the Sunday before Advent, in the presence of the wardens and vestrymen and their families. The edifice will be 58 feet long by 20 feet wide, of pure Gothic design.

The contractors have nearly completed the edifice of St. Luke's Church, Mabton, which is now ready for dedication by Bishop Wells.

The new rectory at North Yakima has been completed and is now occupied by Rev. Alfred Lockwood (rector) and his family. The old rectory has been remodeled internally and is of great service to the growing parish as a guild hall.

IN HONOR OF REV. DR. C. W. LEFFINGWELL.

A LUNCHEON was recently given at the Maryland, Pasadena, by the Southern California chapter of the Daughters of St. Mary's School, Knoxville, Ill., in honor of the seventieth birthday anniversary of the rector and founder of the school, the Rev. Dr. C. W. Leffingwell. Among the guests were the Bishop of the diocese and Mrs. Johnson, the Rev. Harry and Mrs. Thompson of Los Angeles, Rev. and Mrs. Frederick T. Henstridge, South Pasadena, and Mr. and Mrs. H. C. Ranney, late of Chicago. The December 3d number of THE LIVING CHURCH, which contained the graceful congratulations of that paper to its editor *emeritus*, arrived just in the nick of time to be read after Mr. Ranney, who knew Mr. Leffingwell in Chicago, in the early eighties, replied to the toast: Those were strenuous times, the days when the Churchmanship of the Middle West was a-making. Into the midst of the toil and tumult and the strife of pens and tongues, the founder of St. Mary's school and St. Alban's, having acquired the founding habit, "came out of the West," and founded THE LIVING CHURCH.

Rev. Mr. Thompson told of the early Nashotah days, when Dr. Leffingwell was preparing for the ministry; Rev. Mr. Henstridge spoke of Dr. Leffingwell, as he had seen him at St. James' Church, where yearly, at Mid-Lent, the pupils of St. Mary's resident in Southern California assemble for the Lenten service of the old St. Mary's "use," and to listen again to the voice and teaching of their beloved rector.

The Bishop, in his happy, genial way, drew together all that was markworthy of the occasion; and Mr. C. W. Leffingwell, Jr., the eldest son of Dr. Leffingwell, gracefully and feelingly returned thanks to the assembled company, "in the name of the family," for the honor thus accorded to his father.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Visits in Behalf of Missions.

THE REV. H. PERCY SILVER, district secretary of the Board of Missions, spent fifteen days recently in the diocese, and, accompanied by the Archdeacon, the Ven. E. W. Saphoré, visited nearly all of the self-supporting parishes of the diocese. Notwithstanding the long distances to be travelled fifteen parishes and missions were visited in the fifteen days. Afternoon meetings of the Woman's Auxiliary were held, and wherever convenient a banquet was given in the evening to the men

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of the parish at which strong appeals were made to the men to do what the men of the Church can and ought to do for Church extension. The Archdeacon spoke in behalf of diocesan missions and Secretary Silver pleaded for foreign and domestic missions. Much enthusiasm was aroused that will no doubt result in larger offerings and more general and systematic giving for the extension of Christ's kingdom. There are in the diocese sixteen parishes, several of which are stipendiary, and fifty-two missions, all of which are largely dependent upon the diocesan Board of Missions. Secretary Silver's powerful and persuasive addresses will aid in the struggle for self-support as well as in the effort to meet the apportionment for General Missions this year.

BETHLEHEM.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Lutheran Minister Candidate for Holy Orders.

AT A MEETING of the Standing Committee of the diocese, held December 6th, the Rev. Gomer B. Matthews, a Lutheran minister, was recommended as a candidate for holy orders.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Rectory Becomes Parish House.

THE RECTORY of St. James' parish, Winsted, has been placed at the use of the parish by the vestry as a parish house, thus solving a want felt for many years. At a men's social recently over fifty listened to a lecture on West Point by Rev. Dr. G. W. Phillips, the priest in charge.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Reopening of Christ Church, Lykens.

ON THURSDAY evening, December 8th, Christ Church, Lykens, was formally opened after being closed for several weeks while the interior was being decorated. The walls have been frescoed, and the ceiling has been tinted. An organ chamber has been located at the right of the chancel and the organ removed to it. This has enlarged the choir space and made the chancel more roomy for all purposes. At the reopening choir service, addresses were made by the rector, the Rev. C. J. Kilgour, and the general missionary, the Rev. Leroy F. Baker. A large congregation was present.—ST. PAUL'S CHURCH, Williamstown, has been renovated and a new porch has been added to the front. It is now one of the most attractive houses of worship in the town.

IOWA.

T. N. MORRISON, D.D., Bishop.

Vigorous Mission Started in Cedar Rapids—Personal and General News.

THE SUCCESSFUL work of the rector of Grace Church, Cedar Rapids (Rev. John Arthur, D.D.), is bearing fruit in the establishment of a mission in a growing part of that city some distance from the church. The rector and vestry have formally given their consent to the establishment of this mission, a lot has been provided, the Bishop of the diocese has authorized its formation as a mission under the name of St. John's mission, and has appointed the rector of Grace Church as priest in charge. An active guild is at work and plans have been drawn for a suitable building to form a part of the larger plant.

THE Rev. THOMAS W. JONES, who for a number of years past has been the beloved rector of Grace Church, Lyons, has tendered his resignation to become city missionary in St. Louis under Bishop Tuttle. Mr. Jones' work at Lyons has been of a most conscientious and painstaking character and he leaves with the regret of his parishioners and the community at large.

DR. MARY GLENTON of the China mission gave an interesting talk on the work of the medical missions in China with special reference to her own field in St. Mark's, Fort Dodge, recently. It was appreciated by a large number, who attended the reception given to her in the rectory of that parish.

JOHN B. ARTHUR has been licensed as a lay reader and admitted as a candidate for

That Suit for Libel

Against the Postum Cereal Co., Ltd., Gave a Splendid Chance to Bring Out Facts

A disagreement about advertising arose with a "weekly" Journal.

Following it, an attack on us appeared in their editorial columns; sneering at the claims we made particularly regarding Appendicitis.

We replied through the regular papers and the "weekly" thought we hit back rather too hard and thereupon sued for libel.

The advertisement the "weekly" attacked us about claimed that in many cases of appendicitis an operation could be avoided by discontinuing indigestible food, washing out the bowels and taking a predigested food Grape-Nuts.

Observe we say MANY cases, not all.

Wouldn't that knowledge be a comfort to those who fear a surgeon's knife as they fear death?

The "weekly" writer said that was a lie.

We replied that he was ignorant of the facts.

He was put on the stand and compelled to admit he was not a Dr. and had no medical knowledge of appendicitis and never investigated to find out if the testimonial letters to our Co. were genuine.

A famous surgeon testified that when an operation was required Grape-Nuts would not obviate it. True.

We never claimed that when an operation was required Grape-Nuts would prevent it.

The surgeon testified bacteria [germs] helped to bring on an attack and bacteria was grown by undigested food frequently.

We claimed and proved by other famous experts that undigested food was largely responsible for appendicitis.

We showed by expert testimony that many cases are healed without a knife, but by stopping the use of food which did not digest, and when food was required again it was helpful to use a predigested food which did not overtax the weakened organs of digestion.

When a pain in the right side appears it is not always necessary to be rushed off to a hospital and at the risk of death be cut.

Plain common sense shows the better way is to stop food that evidently has not been digested.

Then, when food is required, use an easily digested food. Grape-Nuts or any other if you know it to be predigested (partly digested before taking).

We brought to Court analytical chemists from New York, Chicago and Mishawaka, Ind., who swore to the analysis of Grape-Nuts and that part of the starchy part of the wheat and barley had been transformed into sugar, the kind of sugar produced in the human body by digesting starch (the large part of food).

Some of the State chemists brought on by the "weekly" said Grape-Nuts could not be called a "predigested" food because not all of it was digested outside the body.

The other chemists said any food which had been partly or half digested outside the body was commonly known as "predigested."

Splitting hairs about the meaning of a word.

It is sufficient that if only one-half of the food is "predigested," it is easier on weakened stomach and bowels than food in which no part is predigested.

To show the facts we introduce Dr. Thos. Darlington, former chief of the N. Y. Board of Health, Dr. Ralph W. Webster, chief of the Chicago Laboratories, and Dr. B. Sachs, N. Y.

If we were a little severe in our denunciation of a writer, self-confessed ignorant about appendicitis and its cause, it is possible the public will excuse us, in view of the fact that our head, Mr. C. W. Post, has made a lifetime study of food, food digestion and effects, and the conclusions are indorsed by many of the best medical authorities of the day.

Is it possible that we are at fault for suggesting, as a Father and Mother might, to one of the family who announced a pain in the side: "Stop using the food, greasy meats, gravies, mince pie, cheese, too much starchy food, &c., &c., which has not been digested, then when again ready for food use Grape-Nuts because it is easy of digestion"?

Or should the child be at once carted off to a hospital and cut?

We have known of many cases wherein the approaching signs of appendicitis have disappeared by the suggestion being followed.

No one better appreciates the value of a skilful physician when a person is in the awful throes of acute appendicitis, but "an ounce of prevention is worth a pound of cure."

Just plain old common sense is helpful even nowadays.

This trial demonstrated Grape-Nuts food is pure beyond question.

It is partly predigested.

Appendicitis generally has rise from undigested food.

It is not always necessary to operate.

It is best to stop all food.

When ready to begin feeding use a predigested food.

It is palatable and strong in Nourishment.

It will pay fine returns in health to quit the heavy breakfasts and lunches and use less food but select food certainly known to contain the elements nature requires to sustain the body. May we be permitted to suggest a breakfast of fruit, Grape-Nuts and cream, two soft boiled eggs, and some hot toast and cocoa, milk or Postum?

The question of whether Grape-Nuts does or does not contain the elements which nature requires for the nourishment of the brain, also of its purity, will be treated in later newspaper articles.

Good food is important and its effect on the body is also important.

"There's a Reason"

Postum Cereal Co., Ltd.

Battle Creek, Mich.

holy orders and his papers have been passed upon by the Standing Committee. He is the son of Dr. John Arthur of Cedar Rapids.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Effort to Endow Church of Redeemer, Brooklyn—Deaths Among the Laity.

THE Church of the Redeemer, Brooklyn, which will celebrate its sixtieth anniversary in 1913, is making an energetic campaign to raise the sum of $50,000 to mark the occasion as an endowment to insure the permanence of the church in its present commanding location. The endeavor is being made to induce 5,000 $9 subscriptions, payable in three annual instalments of $3 each. The work of the parish is largely missionary, as the parochial limits embrace a large tenement district which offers an inviting field of labor. The changed condition owing to the encroachments of business has driven the residential district further away, and made the Church the center of an increasing floating population.

SARAH CATHERINE VAN WYCK, wife of George T. Hewlett, died Tuesday, December 6th, of pneumonia, after a short illness at her home, Hewletts, L. I. She was an active member of Trinity Church. The funeral services were held in the parish church on Friday afternoon and interment was made in the adjoining churchyard.—CHARLES STUART PHILLIPS, for twelve years tenor soloist at Holy Trinity Church, Brooklyn, died at his residence, Hicks street, on Friday, December 9th, in the forty-ninth year of his age. The funeral service was held in Holy Trinity Church on Sunday afternoon.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Bishop Codman Addresses University Students.

BISHOP CODMAN had charge of the vesper service at the University of Maine, Orono, on the afternoon of the Second Sunday in Advent, and addressed the students. He proposed the questions, "Where is God? What is God? How am I to know that He is my God? and, What has He for me to do?" Neither science nor philosophy, the speaker said, could answer these questions. The only answer could be found in the Gospel story. There, as He goes about, working miracles of mercy and speaking "as never man spake," and, above all, as He hangs from the cross, suffering for the race He came to save, we learn who God is, that He, and on one else, is our God, and what He would have us to do. There was a large congregation, and one that it could be seen was deeply impressed.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Death of Mr. R. M. Diggs—Several Organizations Meet.

MR. ROSS MILES DIGGS, a well-known member of the Baltimore bar, died at St. Joseph's Hospital, December 5th, after an illness of two weeks. Mr. Diggs was an earnest Churchman and for a number of years had been a member of Memorial Church, and was greatly interested in charity and settlement work. The funeral took place from Memorial Church on December 7th, the Rev. William M. Dame, D.D., assisted by Rev. W. Page Dame, officiating.

A MEN'S CLUB was recently organized at St. Mark's Church, Baltimore, by the rector, Rev. William D. Gould, Jr. At the first monthly meeting held on December 6th, the Rev. Peregrine Wroth, rector of the Church of the Messiah, delivered an impressive lecture on "The Duties of a Member of a Church Club."—AT A RECENT meeting of the Men's Guild of the Chapel of the Advent, Baltimore, the officers elected for the ensuing year included Reginald Stembridge, president; George J. Pickert, secretary, and Horace Nunnelle, treasurer. The annual reports were read, showing the guild to be in a flourishing condition.

A LOCAL council meeting of the Maryland Daughters of the King was held recently in the parish house of the Church of the Ascension, Baltimore. Representatives from almost all the chapters were present. After the opening devotions conducted by the rector, the Rev. Robert S. Coupland, Mrs. Adam Denmead, the president of the order, gave a report of the convention of the order held in Cincinnati, and thanked and congratulated the Daughters of Maryland for contributing the largest amount toward the convention fund. The Rev. Smith H. Orrick of St. Peter's Church made an earnest address on the subject, "Love the Brotherhood, Fear God, Honor the King."

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Armenian Service at the Advent, Boston—Personal.

ON THE Second Sunday in Advent the Rev. Dr. van Allen kindly loaned the Church of the Advent, Boston, for an Armenian service. It was the occasion of the visit to Boston of the Right Rev. Moushegh Saropian, Bishop of Adana, Turkey, and he was the celebrant of the Holy Eucharist, which was attended by as large a congregation of Armenians as could be crowded inside the edifice. The service began at 12:30, and lasted nearly three hours. The Bishop was assisted by the Rev. Sarkish Tashjian, rector of the Armenian Church in Boston, and both the Bishop and the priest were magnificently vested. There also was a baptism and the administration of the first communion to fifteen children. Many Armenians who were unable to get inside the church waited outside until the service was over, so as to get a glimpse of the Bishop, who came to this country following the Armenian massacres.

THE Rev. A. GEORGE E. JENNER, for more than four years a curate at St. Stephen's Church, Providence, R. I., has accepted a similar office at All Saints' Church, Ashmont, Boston, as assistant to the new rector, the Rev. Simon B. Blunt, and will assume his new duties on January 1st. Mr. Jenner comes of an English family which has played

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Extract from a lecture delivered before the National Association of Organists Convention at Ocean Grove, N. J., August 6th, 1910.

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a rather notable part in the ecclesiastical life of England. His uncle was Bishop Henry Lascelles Jenner, and his grandfather Sir Herbert Jenner-Fust, who was dean of the ecclesiastical Court of Arches, in which capacity he gave many important decisions on matters of great importance to the English Church.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Revival of Brotherhood Work.

THE WORK of St. Andrew's Brotherhood is being revived in many Detroit parishes. Meetings are being held in St. Andrew's, Trinity, St. Peter's, and other churches.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Revival of the Work at Granite Falls—Reception in St. Paul.

THE LAST Sunday in November the Bishop spent at Granite Falls in company with Dean Gates of the convocation, conducting services in the restored church. Twenty years ago, during the incumbency of the Rev. James B. Halsey, a fine church was built by a loyal and enthusiastic congregation. In recent years, on account of removals and other causes, services were discontinued, and the church building was much injured by vandals and desecrators. It was imperative to sell the property or repair the building, and the faithful remnant told the Bishop if help was given for the repairing of the church they would loyally do their part and support the services. The diocesan Board of Missions contributed generously for the repairs, which were carried out under the leadership of Dean Gates. Arrangements have been made for at least a monthly Sunday service.

THE PARISH of St. JOHN the Evangelist, St. Paul, extended a reception to the Rev. Theodore Sedgwick (rector) and Mrs. Sedgwick and Mr. V. M. Watkins (senior warden) and Mrs. Watkins on Monday evening, December 5th. The object of the reception was twofold: a welcome home to the rector after a vacation of five months (as a visible token of their affection the rector was presented with a check of $500), the other was to mark the completion of twenty-five years of most faithful service as a member of the vestry of Mr. Watkins.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Personal Mention.

THE Rev. STEPHEN H. GRANBERRY has been appointed one of the examining chaplains of the diocese.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Condition of Rev. W. C. McCracken.

THE Rev. WILLIAM C. MCCRACKEN is still residing at El Paso, Texas, whither he was sent for lung trouble some years ago, largely through the efforts of the late Rev. Morgan Dix, D.D. Two years ago he was pronounced incapacitated for any work, but can "live along," the doctors say, and so be spared to his family for some time to come, if free from harassing cares or worries and with proper attention. He will be sixty-two years old on December 15th, and thirty-six years in holy orders.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

King's Daughters Meet at Charlotte.

THE TENTH Local Assembly of the diocesan Daughters of the King was held on December 7th in St. Peter's church, Charlotte. The opening service was a corporate Communion, the Rev. E. A. Osborne being the celebrant, with sermon by the Rev. Frank J. Mallett, rector of St. Luke's, Salisbury. Addresses were made after the business meeting on the following topics: "Prayer," Mrs. Paul B. Means, Concord; "The Faithful Few," Mrs. C. C. Adams, Salisbury; "In the Service of the King," Miss Josephine Dillehay, Charlotte.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Appointment by the Bishop.

THE Rev. WILLIAM E. WRIGHT, rector of Christ Church, Geneva, Ohio, has been appointed by the Bishop of the diocese an examining chaplain and Honorary Canon of Trinity Cathedral.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Regular Services at St. Margaret's Hospital—Church Club Meeting—Other Smoky City News.

REGULAR Sunday afternoon services have been inaugurated at the Chapel of the St. Margaret Memorial Hospital, Pittsburgh, for the benefit of the patients, their visitors, and the Church people of the neighborhood. The initial service took place on Sunday, December 4th, the Rev. Dr. Conant of St. John's Church officiating.

THE CHURCH CLUB held its December meeting on the evening of December 6th at

School of Nurses

YOUNG WOMEN LEARN NURSING The Training School of the Evanston Hospital Association has increased its staff of nurses. Young women of good education, between ages of 20 and 30, are wanted to fill vacancies. The school is affiliated with the Northwestern University. A new and beautiful nurses' home. Three years course. Maternity, Medical, Surgical and Children's departments; 75 beds. For application and other information address:
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the Union Club. The Rev. W. C. Rainsford, D.D., made an address upon "What the Church Can Do to Attract Men," and Bishop Whitehead gave information about the lately accomplished division of the diocese. There was an attendance of upwards of two hundred, consisting of members of the club and the clergy of the city. At the close of the addresses refreshments were served and a social hour was enjoyed.

MISS GRACE LINDLEY of the Junior Auxiliary, with headquarters at the Church Missions House, New York, spent the first three days of December in Pittsburgh. On the morning of the 1st she addressed the diocesan branch of the Woman's Auxiliary, and in the afternoon and on the two days following she conducted a Mission Study class in Trinity parish house.

THE Rev. FREDERICK THOMPSON, rector of St. John's School for Postulants, Uniontown, Ky., spent ten days lately in Pittsburgh, visiting various parishes in the interest of his work. On Sunday, December 11th, he spoke in its behalf at St. Stephen's Church, McKeesport, and Christ Church, New Brighton, of which latter place he was rector many years ago.

THE Rev. W. H. MORGAN, who has been supplying services at the Church of the Ascension, Pittsburgh, since October, has been engaged as *locum tenens*, to serve until June 1st.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Annual G. F. S. Service—Personal.

THE EIGHTH annual service of the various branches of the Girls' Friendly Society in the diocese was held on Tuesday evening, December 6th, at St. Paul's Cathedral, Cincinnati. There were about 600 members present and all the branches in the city were represented. The Rev. F. L. Flinchbaugh, rector of Calvary, Clifton, the Rev. Samuel Tyler of the Church of the Advent, Walnut Hills, Canon J. M. McGrath, and the Rev. J. D. Herron took part in the service. The music was led by a special choir of sixty girls of the G. F. S., with Mr. K. O. Staps, A.R.A.M., at the organ. The sermon was preached by Canon Reade.

THE Rev. LEWIS P. FRANKLIN, rector of Trinity Church, Newark, has been elected president of the Columbus Convocation.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Progress at Paradise Ridge.

ABOUT FOURTEEN miles northwest of Nashville, on one of the outlying mountain spurs known as Paradise Ridge, has been started the past year Paradise mission, under the direction of Archdeacon Windiate. A building formerly used as a saloon was rented and put in order, seats, lamps, etc., were given by friends and a little chancel with an altar arranged. Two Church families formed the nucleus and a Sunday school was organized, Evening Prayer is read regularly every Sunday and at intervals services are supplied by the Archdeacon, and lately the building can hardly hold the attendance. Classes have been organized at the mission for teaching, sewing, etc., and it is becoming a center for social and educational work of the neighborhood.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Advent Lectures.

BISHOP HALL continues his Advent lectures on Wednesday evenings in St. Paul's new chapel, Burlington, his subject being "St. Ignatius the Martyr, Bishop of the Second Century."

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